THE WOMAN A MAN MARRIES

VICTOR C. PEDERSEN
A.M., M.D., F.A.C.S.

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By
VICTOR COX PEDERSEN
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This work is dedicated to those women who still recognize as their greatest and highest privileges :—the inspiration and creation of the home ; the adornment of the humble and simple human relations ; the alleviation of human ill and the increase of comfort and happiness ; the service of mankind in its indomitable though difficult progress upward ; and finally, and chiefly, the bearing and nurturing of children.

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PREFACE

A CULTURED young college woman with a fine sense of fair play came to me years ago on the eve of marriage to have her physical fitness for the marital relation determined and her information of sexual life corrected and broadened. Following our conversation she expressed the wish that every young woman about to be married would follow the same course—preferably with a male physician, in order that she might learn the man's real attitude. This incident and many others like it form the real inspiration behind the writing of this book.

My only apology for adding one more book to the already large supply of works on social problems is, aside from the fact that our social development is by no means complete, the feeling that most of the hazardous questions are usually not answered. The aim of this book is to impart knowledge of a scientific and social nature to those who need it most: the women who consider ignorance and innocence synonymous when applied to sexual mysteries. Its aim is, moreover, to ground these women in the facts of sex as revealed in human biology, physiology and history and to suggest that their sentimental view of the sexual relation and the man's attitude toward it is not always in accord with the laws which govern this relation. For example, a well-known woman who writes often on the subject of sex once told me that she did not know that the male goes through a cycle comparable to that of the female, though much more frequent in recurrence. And when another professional man and I brought forward the evidence, she ended the discussion by saying, "Well, I simply don't believe it!"

Any person reading this book will be disappointed unless he expects to find here a simple yet complete outline of sexual processes and obligations. These obligations are viewed always as reciprocal. Almost the entire blame heretofore for the social problem has been thoughtlessly charged to the predatory disposition of the male, while woman's responsibility through her failure to understand the physiology of sex has been overlooked. Of this responsibility the present volume seeks to treat frankly and comprehensively. Each section or chapter is called a "share," because it deals with some element of this responsibility. Since a lack of knowledge chiefly accounts for the great damage of woman's attitude, each Share is simply and consistently called ignorance.

In a sense, the whole problem may be compared to a tree whose roots grow and penetrate the soil in all directions. The roots of the sexual tree, which also ramify in all directions through the soil and the subsoil of human existence, must be considered thoroughly if we are to understand the tree's nature. Hence we shall treat of ignorance of biology and physiology, of social development and social conditions, of marriage, of venereal disease, and of the restoration or relief of the whole complex difficulty as fully as possible and as minutely as is wise for the purpose. Despite research and reading for many years in this field, I know of no other work which examines or aims to examine the relation of the so-called virtuous woman to the whole sexual problem.

Very few persons in my experience, though careful thinkers, realize that women with misguided impres-

sions of sex really live according to a double standard which is equally destructive of social and moral stability as the man's double standard. The effect of their double standard is that soon rather than late, and in high rather than low degree, they violate the marriage contract, because they enter into it under the pretence of normal, complete love and then reveal themselves as bereft of natural physical attachment without which the whole marriage soon disintegrates. The single standard for woman is to decide *before* marriage that *all* its obligations are acceptable to her and then proceed to live happily with her husband according to them. Like all other contracts, marriage does not permit " change of mind."

Be this as it may, I hope that the reader will obtain from the following pages not only instruction in basic truths with which she should be familiar, but also inspiration toward better things for herself, her husband and her children.

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Share I

IGNORANCE OF BIOLOGY AND PHYSIOLOGY

SHARE I

IGNORANCE OF BIOLOGY AND PHYSIOLOGY

FROM time to time I shall have occasion to use the terms "virtuous woman," "unwilling wife," and similar terms, and it will be well for me to state at the outset what I wish to connote when I use them.

It is a silly and false idea that sex, in its initial stages, is not a proper and sacred relation. Men and women pay the penalty for such an idea in terms of unhappy homes and unbalanced unions. Society pays an additional penalty in frequent immorality, degeneracy and prostitution. On the one hand are natural processes imperiously demanding normal satisfaction and on the other hand are the perversion and denial of these processes. And along with bodily results are mental results exactly parallel. Parental instinct is not satisfied, dignity is outraged, and what should be called sexual self-respect is violated.

I must emphasize at the outset that this false view of the sex act is chiefly the woman's view. It is a matter of common knowledge that many women regard refusal to live up to the contract of the marriage relation as a peculiarly virtuous act. It is my purpose to show in the pages that follow that this view of the sexual act is unethical and the conduct which results therefrom is immoral.

Occasionally I shall use the term "virtuous woman." In doing this I recognize her own claim to virtue, yet I would point out that her standards of virtue are false and hurtful to the marriage relation. The group I wish to denote by the term "virtuous woman" is composed of those who may

sincerely think their conduct is virtuous. Yet the members of this group are generally guilty of three or four things which are fatal to ethical practice. First, they blindly regard sex *per se* as sinful. Second, in doing this they lay the basis for a grudging and morbid line of conduct which sooner or later brings unhappiness to themselves and their husbands. Third, they carry their own standards over into their judgment of their husbands and the conduct of other women, thereby becoming meticulous and exacting in their marital relationships. And fourth, they so kill their human perceptions and sympathies that they are incapable of social service and aid in the sexual problems of the race.

In showing the fallacy of this view, nothing could be more important than a study of the universal facts of sex as they have been collected in the sciences of biology and physiology. In the brief outline of sexual facts which follows, I would show that sex is a universal phenomenon, ubiquitous in the scheme of nature, and definite in the demands it makes upon human conduct, more directly than any other faculty we possess. Someone has aptly said that it is secondary only to self-preservation.

I

It is probable that the simplest errors of the selfish and unwilling wife—the woman who regards her refusal to live up to the contract of the marriage relation as peculiarly virtuous—are traceable to her ignorance of the facts of sex as set forth in biology and physiology.

The term biology is derived from two Greek words,

(*bios* meaning life and *logos* signifying discourse). In modern usage it covers the science of life and its manifestations. Since the later developments of the microscope many errors as to the origin and progress of life have been corrected among scientists, but because of the slow dissemination of human knowledge not a few of these errors persist among the laity. In particular is this true among laywomen, because the great majority of them, up to the present time, are totally without scientific training, and therefore are without the groundwork to stabilize their judgment on such subjects as the biology and physiology of sex.

Sex is a process or condition so complicated as to defy simple definition or at least to render an exclusive and inclusive definition very difficult. It is the underlying phenomenon of reproduction as we know it in higher forms of life, and it probably (if not certainly) is present in those remote and rudimentary forms of activity which we find in the lower types of living organisms. It is divided by scientists, chiefly for the sake of classification, into two general forms which, in the order of ascent or development, are the asexual or sexless on the one hand, and the sexual or sexful on the other.

Asexual reproduction is so extremely remote from man that analogy is difficult and misleading ; inferences drawn from it are perplexing and uncertain. Nevertheless, a few simple remarks are in order. In asexual reproduction the adult creature gives off parts of itself, each of which becomes an offspring by one of the four following phenomena : fission or splitting, budding or sprouting, monosporogonia or single spore-production, and polysporogonia

or multiple spore-production—all as presently explained.

The suggestion made by scientists as to the cause of multiplication in the lowest forms of creature is that as the single cell or creature grows in size its surface increases as the area or square (length by breadth), meanwhile its bulk augments as the mass or cube (length by breadth by thickness). Therefore, in a short time, the demands of the bulk on all the functions of even its rudimentary life far outrun the absorptive capacity of the surface. Hence, this temporary failure of adaptation can be supplied only by dividing the creature into two or more parts or offspring. Each now has a surface once more in due proportion with the bulk, until growth again upsets the balance and reproduction again becomes necessary. By this process of splitting, two equal or practically equal offspring result. In budding, the offset or new creature may be relatively smaller than the parent stock, or several buddings may be seen in different directions or parts of the parent cell. One spore or seed is developed within the body of the parent cell and later is cast out from it. This occurrence may be regarded as the remote and indistinct prototype of sexual reproduction whereby the female within her body nourishes and supports the young until birth occurs. This is the process of *monosporogonia*. In *polysporogonia* the seeds are multiple, few or many, but the general relations are the same and foretell mammalian multiple reproduction so familiar in our cats and dogs where progeny are always born in a litter.

All these simple creatures, in one degree or another and in one form or another, in fact or in prototype,

possess the power of motion, digestion and sensation. Without a primitive representative of the muscular system or primordial organization as a single muscle, the creature could not move about in its environment. Because our microscopes fail to detect the exact mechanism used for this motion is no proof that a muscular element is not present especially when its presence is shown by distinctly muscular activities.

If we touch these creatures with a sharp or blunt, warm or cold instrument, we see that they move under the microscope; and this motion indicates sensation of pain and temperature in simple and indefinite but very real form. Recognition of its food probably indicates perception which for the purposes in hand is another mode of sensation. Our microscopes fail to indicate any nervous system or even nerves, but without a neural mechanism of some kind the creature could not possibly exhibit these reactions to its environment.

Passing now to reproduction, the activities of these creatures as already shown are definitely toward preservation of the species. And of course, here as elsewhere, the species is preserved by multiplying. Even the analogue of the single and multiple offspring is here present. Although we cannot distinguish any sexual organs, it is at least very probable that there is a prototypical mechanism for this purpose. Later in the scale of animal ascent we find many creatures which *in utero* are possessed of the rudiments of the organs of both the male and the female. One finally predominates and determines the sex accordingly. Hence, there is a rather definite although incomplete parallel at both ends of organic life. The simplest and the most specialized are alike

possessed of the reproductive faculty. It is a matter of agreement in kind, although divergence in degree is undeniable and of course very great.

Just as these early creatures possess unknown modes of primitive motion, digestion and sensation, so they may well have unknown powers of reproduction which may be nearer a sex basis than we can discover by our present methods of research. Universality and parallelism of sexual function in man, in all mammals and vertebrates, and even in many lower animals and plants, suggest no essential difference, except in proportion and specialization. In the amœba there is problematically as much sexual system as there is action, digestion or nervous system, though it is impossible actually to locate and distinguish the appropriate organs, individually or collectively, except as the amœba itself moves, absorbs nutriment, reacts to environment, and reproduces.

It is certain, at any rate, that in the amœba and lower forms there is sufficient suggestion of an undiscovered sexual basis to justify the statement that it proves the universality and uniformity and stability of reproduction.

In plants we find a similar proof of a common plan of sexual reproduction. Most plants have the male organs (or stamens) and the female organs (or pistils) in the same flower; when the pistils are ready for fertilization (corresponding with the heat or rut in animals) the stamens discharge upon them the impregnating substance or pollen (corresponding with the semen in animals). Thus in plants of this type direct sexual contact actually occurs, and is analogous to intercourse among animals. Still other

plants have the stamens in one flower and the pistils in another flower of the same individual plant which comprises both male and female flowers. Again, plant-fertilization sometim es occurs through the assistance of birds and insects which carry the pollen to the matured pistil. In both these forms of plant-fertilization the two forms of reproductive organs grow on the same plant which may therefore be called bisexual, exactly like some of the worms, as later noted. Such facts clearly establish the one stable proposition that division of sexual labour, or specialization into male and female activities, is fundamental to the act of reproduction.

Continuing our simple review of plant-life reproduction, we find still other plants in which the male organs are in one plant and the female organs are in another plant of the same species. Fertilization must again be incident to the presence of mature pollen in the stamens and maturity in the pistils followed by transmission through insects or birds. Occasionally, perhaps the wind itself may carry the pollen to the mature pistil, but this is almost fanciful because the pollen is so finely divided as a powder that the scattering power of the wind would far outrun the likelihood of its being so transported from one plant to another.

After we ascend from the vegetable kingdom to a higher domain, we at once see the absolute differentiation of the reproductive system from the other systems ; for there is here, in the animal world, a positive separation of the reproductive organs, not only into two unequivocally different forms but also into individually different members of the species—called male and female.

In certain worms—a low type of animal organism—the male and female organs are in the same creature, thus duplicating the plan of the vegetable kingdom in those plants in which the male and female organs are in the same flower or in different flowers of the same plant. In such worms when the ova are ready for impregnation, the male portion approaches and unites with the female portion of the creature, impregnates the ova, and next separates from the female segment, which in its turn produces the eggs in the usual manner. From the ova so fertilized new worms develop.

The fact of reproduction is so obviously present throughout the realm of animal existence that no one can possibly deny it who has ever given to it even trivial consideration. We cannot conceive of survival of organized life, high or low, without reproduction of one variety or another. The plan of sexual reproduction is so perfect in mammalian life as to astound the intellect with the balanced detail of its operation. As we descend the scale all bodily processes, as we have just seen, become simplified and reproduction becomes simpler as all the other functions do. But it is important to remember that reproduction is always present whenever they are: that is to say, motion, tactual sensation and digestion are as rudimentary in the worm as reproduction, but no less so when all four are compared with the activities of the muscular, digestive, nervous and sexual systems in mammals. In fact, the proportion and analogy between all the activities of the various modes of life are so unmistakable and unavoidable that it is exceedingly difficult to conceive of the plan of sexual reproduction as stopping at any point of the scale

except in a relative sense which our microscopes do not reveal.

To deny all this would be as foolish as it would have been for the astronomer of long ago to deny the possibilities of other celestial bodies simply because his telescope reached none but those he knew. Modern astronomy makes the old science seem like a primer. Biology of the future may reveal facts now unknown because our existing microscopes are relatively defective. It is foolhardy to deny the possibilities of progress because they seem at present inconsistent with known data.

The physiological process of sexuality, like the very definition of sex itself, is so complex as to defy simple definition. In fact, even a complex definition would probably fail to be utterly comprehensive. The best general approach to a sound definition of our problem leads to its strictly physiological characteristics—that is, to the physiology of sexual reproduction. In all higher forms of life we have the male producing the spermatozoon or male nucleus, and the female producing the ovum, egg or female nucleus. Each sex then obeys the law of all organized life, by splitting off a portion of itself which is a definite part of a potential new creature. The size of the element split off is very small indeed, especially when compared with the adult parent. In the lower types the division is often into equal parts so that parent and offspring are obviously of equal size and equal characters. But in both cases, the fundamental plan is identical—division, separation, splitting off, parentage.

The male and female parents have always separate organs, totally different physiologically and anatomi-

cally. As in some plants and in all mammals, the male organs are in one individual and the female in another individual creature or they may be in different parts of the same creature (as in many of the worms); nevertheless, there is no example in animal life of the existence of the male and female organs in one portion as in the flower of some plants. The parallelism is so essential and similarity is so great between plant and animal life, none the less, that one's mind cannot and should not escape the conviction that the sexual plan is actually or potentially universal. The union of the male and female nuclei becomes the nucleus of the new creature. In a favourable surrounding it develops with tremendous energy and exceeding rapidity into the new creature or offspring capable of absolute or restricted independent existence.

II

As soon as one realizes that sex or the prototypes and analogues of sex are actually universal, and occur without exception throughout nature—one sees the folly of imagining (as many do imagine) that sex and its functions in mankind are unmentionable, something we may only discuss or mention by calling them carnal. Such a deplorable attitude can only be born of a gross misunderstanding or ignorance of scientific truths. If sexual reproduction is sinful there must be another method of reproduction which is *not* sinful. Yet we have no alternative method through which to propagate the race. Those who believe in things religious and spiritual are entitled to ask these questions: "If sexual intercourse is a sinful act for carrying out Divine purposes, what is

the alternative holy act for carrying out the same purposes, so that with the responsibility of free-will, choice may be made between the good and the evil ?" and " Are we to be condemned when we carry out the Divine order of the universe by the only method which Almighty God has provided ? "

We have the free-will responsibility of choice between honour and dishonour, honesty and dishonesty, loyalty and disloyalty, truth and falsehood, and so on through the whole catalogue of good and evil, and yet with regard to procreation we have but one method vouchsafed to us, namely, the same quality of sexual intercourse which is the order of the whole organized world. From this simple reasoning the writer feels that this bond between man and woman is not only holy but never was intended to be regarded as wicked in Holy Writ or elsewhere, although, of course, human beings are capable of making much in relation with it definitely immoral and wicked.

Practically all religions elevate parentage after childbirth, but, strangely enough, many inconsistently condemn the processes of procreation. The aborigine carves his god in his own image, truly or grotesquely, because he knows no other expression of personality. Higher religions teach conversely that man is made in the image of God, and yet they often encourage the error that the sole process of creating other images of God, namely, our children, is necessarily sinful—even in wedlock. Nothing can be farther from commonsense and truth, although the dictates of morality and commonsense make such relations wrong out of wedlock. A quotation from the Bible which is almost universally used in the wrong

sense is : " And in sin did my mother conceive me " (Ps. li. 5). The phrase " in sin " simply means that we necessarily inherit from our mother and father the usual human potentialities and frailties. It has a far different meaning from the phrase " by sin," which would have been used if the normal sexual bond of married life had been open to attack as sinful.

Yet the belief and fear of such sin is a real one among women as the physician sees them in practice, and it is one of their fundamental contributions to the social evil of the world. The truth is that the sexual bond is a purely biological and physiological act and not in any sense a relation of wickedness. The sentimental prejudice women manifest toward matters sexual is very difficult to explain in the light of the universality of sex. Prudery is an insincere affectation of modesty which singularly enough is directed toward the phenomena of sex. It is blind to the simple truth that it is not *what* we do along the lines of normal life but *how* we do it that is really important. Eating and drinking, for example, are perfectly clean and fitting acts, though they may be and often are made highly obnoxious. Biologically and physiologically sexuality is chaste ; human error alone is responsible for making it seem sordid. This is an axiomatic principle which rather few women admit or can be brought to admit. In consequence, the standard of morality which such women set up for themselves is, I fear, generally artificial and pretentious—artificial because it is contrary to the laws of natural bodily conditions, and pretentious because it lays claim to an excellence which it does not possess in reality.

A moral philosophy of this kind in women implies a strange claim to superiority. In other words, the view prevails that the laws of life applied to all other creatures are well enough in their place, but vulgar when the human being is considered. Women who object to these laws feel themselves above them; and they hence regard men who follow these laws as lower—mentally, morally and physically. One often sees a wife who, by her assumed virtues in these matters, actually drives her husband away from her, sooner or later. Such a view as she holds cannot be called virtuous although it is held by numerous women who feel that they are virtuous.

As an instructive example of what is meant, take a couple in my experience. I am convinced that they duplicate the relations of many couples. In nine or ten years of married life the wife had never breakfasted with her husband, and had not made the least pretence of living up to the sexual contract. There had been no acknowledgment, in terms of acts, of any obligation by which the wife was maritally bounden. The ancestry of these two people dates back to the early settlements of the New England and Central Atlantic States, hence each was entitled to children for the perpetuation of the family heritage. The man was loyal to his marriage vows, come what might—childlessness through sexual incompatibility in the wife, childlessness through sexual imperfection in the wife, childlessness through mental perversion or a misguided attitude on the part of the wife. When asked how he tolerated the situation, in language more forcible and clear than gentle and suggestive, he stated that after a while he had learned not to care. On the other hand, the woman had

suffered the minimal reaction of actual indifference and lost affection. In the circumstances of a man of slightly less self-abnegation she would have seen added to his indifference to herself a real devotion to a second woman. No infidelity occurred, but deeply wronged relations and unalterably disappointed parental instincts forced themselves upon him at every moment.

Yet, speaking humanly, and out of a quarter of a century of experience, I would point out that the usual outcome of such a marriage is that sooner or later another woman crosses the path of the man and exhibits exactly the opposite characteristics. Sexual incompatibility is completely changed to sexual accord and agreement. Mental perversion not only is not present in this other woman, but also is foreign to her instincts and impulses. Misguided attitude is beyond her ken. In short, her intelligent viewpoint is that the sexual bond is no more the man's privilege than the woman's. In such circumstances only one thing occurs. Relations recognized as intensely wronged in wedlock are satisfied out of wedlock with the second woman. Parental instincts, almost destroyed by forcible and unending disappointment, are fulfilled either in terms of normal sex relations or in their natural consequence—children. Now all this, if unconventional, is very human. But Church, Society and State cannot and do not condone it. Altogether too often the lapse of the man is considered. No attention is paid to the primary and preceding infidelity of the woman. Would the final outcome have occurred if she had not created all the surrounding circumstances? In the vast majority of cases, the average man does not forsake the woman

—choice of his youth—provided she does not forsake him first through sexual failure.

After many years of continence and fidelity to his marriage bed, this husband remarked to me that he would never have married the woman had she in common honesty told him *before marriage* of her special opinions about marriage. That the woman knew her peculiar convictions cannot be doubted. That, knowing and realizing their influence on the marriage bond, she should have told her fiancé cannot be doubted. And that in having led him into marriage thus deceived was the practice of the woman's double standard is beyond question. Different in character but equal in damage to Society is such a double standard on the part of the woman. If every woman will grasp this truth a great and progressing good will certainly come.

A few states in the United States of America designate misconduct of this kind by the wife as desertion, although the woman may continue to live nominally with her husband, and further denominate this type of desertion as valid ground for divorce. In other words, the contractual relation of wedlock in terms of proper acceptance of the sexual side of life is enforced by these states. The woman cannot break the contract in this way any more than either the man or the woman can break it in any more overt way. In these details these few states are far ahead of the other states in civilization.

The world must wake up to the fact that marital infidelity comprises not only sexual promiscuity but also sexual incompatibility. This type of incompatibility, namely, based on sexual discord, is a definite legal question and is described by the same term

"incompatibility" in divorce cases. It usually means any fixed dissension between husband and wife. As subsequently shown in this book, the vast majority of divorce cases are finally referable to sexual disagreement. The term incompatibility, as seen in the court records and newspaper reports, very commonly indeed means chronic and persistent sexual difficulty in that the wife refuses all sexual obligations.

In the Nicobar Islands, according to Mr. Lowis, "divorce is effected simply by mutual consent when there are no children, whereas, when there are children, it is a matter for arbitration. . . ."

"The birth of a child may make the marriage indissoluble. Among the Lengua Indians of the Paraguayan Chaco, if the wife does not become a mother within a reasonable time the couple are justified in separating; but when once a child is born to them, even should the child die or be put to death, they are considered to be bound to each other for life."[1] Thus, it is seen that even among semi-civilized peoples the essential sexual purpose of the marriage relation is recognized and that, therefore, the presence or absence of children deeply affects separation between the woman and the man provided there are various causes for it—surely a good example for many more civilized peoples.

III

For convenience of study, natural science is subdivided into large departments, such as biology and physiology. While the science of biology (from the

[1] Westermarck, *The History of Human Marriage*, 1922, Vol. III, p. 287.

origin of the term) deals with life and its manifestations, its development and its reproduction, yet the science of physiology (from the Greek *physis*, nature, and *logos*, discourse) may be regarded either as embraced by biology or as embracing it. The special workers in each science are apt to regard the other science as included in their own department. For our purpose such a discussion is useless, and the best viewpoint is to regard physiology as the science of the natural processes of the body, of its organs and systems of organs, and in particular the natural phenomena of the sexual organs.

Physiology of the sexual organs is twofold: primary, concerned with the relation of the individual parent to the offspring; secondary, involved in the general characteristics of each individual rather directly not related to procreation. The secondary functions of sexual physiology, which will be discussed first, affect the individual himself very positively and the offspring most remotely.

The influence of the essential sex-glands on the bodily life of the individual is, however secondary it may seem, a profound one. As the boy matures his voice changes, his beard grows, his mind becomes more positive, and his physique takes on the characteristics of manhood. In fact, the internal secretion of the testes is almost as important to his own body as to his offspring's. For if these organs be removed, none of the changes occurs and the child continues a creature half-way between the male type and the female type.

Similarly, when the girl matures and her ovaries are ripe, her body becomes rotund, her breasts develop, menstruation appears, and those other

characteristics which mark the woman become conspicuous. If the ovaries be removed early in life, the child does not develop into a woman but remains half-way between the full female type and the real male type. Here again we have equality between the sexes with respect to the influence of the sex glands on the individual.

If adult development has been reached before the removal or loss of the sex-glands, then the adult does not revert to immaturity. Nevertheless, changes do occur. Of these the more marked are in women. The forced cessation of menstruation from resulting removal of the ovaries is usually accompanied by serious mental, nervous and physical disorders. These are so familiar to the average reader that no enumeration or discussion is further necessary.

Though the general facts of secondary sexual physiology are so comprehensible that brief mention suffices, there are two points which may escape the reader: (*a*) all these functions of the secondary sex organs are imperious and cannot be altered or abrogated, and (*b*) all the primary sex-functions now to pass before our attention are equally imperious and cannot be altered or abrogated.

Primary sexual physiology is concerned only with the procreation of the offspring through the normal physiology of both parents. All that now follows in this Share will be concerned with the primary or basic processes of sex-function, namely, the production of the male and female elements, the union of these two elements and the growth and birth of the resultant offspring.

As has been pointed out in the pages on biology, reproduction depends either on a splitting off or

separation of a part of the parent which thus becomes its offspring or else on the combining of two cells from separate organisms—male and female. Either the solitary or the combined process is the physiological realization of procreation. As in all other higher orders, so in man, the process is combined, and it follows that we must consider the physiology of sex in the female, the male and the offspring.

Fundamentally, reproduction cannot occur in man, or indeed in any other high order of life, without sexual congress. The female portion or egg must be mature, combine with the male portion or spermatozoon, and finally grow by its own power of self-development for about 280 days (in the human organism) before it is ready for really independent existence. Even then, in fact, it is not quite ready, being dependent on the mother's milk for about a year longer.

In the body, life is manifested by partial reproduction of basic tissues, but essential organs as wholes are not reproduced. Perhaps restoration is a better term for the foregoing process—a distinction which will leave the term reproduction fixed for the especial creation of offspring. Restoration or regeneration is seen in the casting off of the outer layers of the skin and hair, the development of new blood and blood-cells, the healing of wounds of flesh and of bones, the sprouting of new nerve after division, and so on. On the other hand, a limb amputated never returns ; testicle, ovary, uterus or other organ, once it is removed, is never redeveloped. The body can and does live without these parts because as such they are not essential to its existence. Nevertheless, if the injury puts a stop to the function

of an essential organ like the heart, lungs, or central nervous system, then the whole body ceases to live. No form of restoration, regeneration, or reproduction is possible thereafter.

Reproduction of offspring is possible in only one way—and that way is by sexual physiology. It is useless and harmful to have the slightest notion otherwise.

We have already seen that the female of the higher order produces the ovum or egg, which when mature is ready for impregnation by the male element. It is necessary now to study this situation briefly.

The essential sex-gland in all females is the ovary. It is a small glandular body producing the ovum. The ovary is rightfully designated the essential or absolute female gland or organ because it is universally present in the highly differentiated organism, and is found also, although in more primitive form, in all varieties of creature partaking positively of sex differentiation. The ovum which it produces is impregnated in two different manners: either it is cast off by the female and is impregnated *outside* her body where it is left to care for itself with the aid of sunlight, sunheat and other natural forces (as in the frog); or it is impregnated *inside* her body whence it passes out, to be hatched either in the manner just described (as in most reptiles) or by heat of the body of the mother (as in birds). Often the male bird will share in this prenatal care of the young. Thus it will be seen that though the various other parts of the female sex organs are basically not the essential and distinguishing of marks, the ovary is both essential and distinguishing.

The ovum itself is a composite cellular element.

It is a cell, that is, consisting of envelope, body, nucleus and nucleolus. In a rough way these parts correspond with the shell, meat and germinal centres of a nut. The envelope contains and protects the whole cell-body which seems to be designed largely or even solely for the immediate nutrition of the impregnated nucleus. This nucleus or centre, on the other hand, is the part which begins developing immediately after its union with the male element. More obscurely and intimately the nucleolus or central part of the nucleus is basically the starting-point of the offspring, because it is the real female element combining with the male element.

The rate of development of ova varies considerably ; their number will similarly vary according to the cycle of the animal in question. In the ovaries of small animals several ova always develop simultaneously. For example, the household cat and dog will have from two to six or even more young. Larger animals of the feline and canine tribes will have as a rule two to four. Still larger animals of the kine tribe commonly have one at each birth, very rarely two, and still more rarely more than this. So in the human race the accepted average is one child ; twins are rather uncommon ; triplets are unusual ; and quadruplets are almost true curiosities.

The functioning of the ovary, which brings the ovum to perfection and prepares it to meet the male element, is accompanied by the heat or rut in animals, and by the menstrual flow in woman, very commonly with sexual passion present. This phenomenon occurs at remarkably accurate intervals about every twenty-eight days in most human females——and persists from a few hours to many days. The

author has had one patient who was the mother of three or four children although her period consisted of but a few drops of bleeding, sometimes no definite bleeding whatever. Sterile women who flow almost to exhaustion are familiar in every community. While it is not known absolutely whether the ovum precedes, accompanies, or follows the actual period of bleeding, it is certain that the two processes are intimately correlated. The girl who has not begun to menstruate does not conceive, and the woman who has ceased to have her monthly cycles does not conceive. Hence there is no doubt of remotest character that the physiology of ovulation—production of the perfect ovum by the ovary—cannot be separated from the physiology of uterine bleeding or menstruation. The purpose of the latter is to prepare the lining of the womb so that the fertilized ovum will engraft on the denuded surface and develop itself in the womb.

It may be added here that the physiology of these two processes (if one prefers to regard them as more or less distinct), or of this single process (if one accepts the series of acts as parts of one whole function), occurs outside the power of the will. No woman can, by a natural act of her will, bring on her menses a day or even an hour before or after the time when her natural body so determines it. The peculiarities of her body and nervous system alone determine the time of her menses and its character ; neither can be altered by will or whim, apart from occasional artifice.

A few words must now be said about the accompanying passion. The sexual excitement often attending menstruation, like menstruation itself, is

involuntary. If it occurs during the period of ovulation in a given woman she will undergo the same excitement every month. This truth is independent of the gratification of her desire, in or out of wedlock. As a rule sexual coitus, the supreme end and purpose of passion, can be controlled by the will, but the underlying association of passion with ovulation is an entirely involuntary phenomenon—though I have had women in my office who did not realize this. Their ignorance is both direct and indirect. Many women realize these facts so little that they fail utterly in their work amongst the fallen of the sex, for, having little or no sexual impulse during menstruation, they misjudge and quickly condemn other and less fortunate women who are drawn strongly toward men during many days of the month. Women are so imbued with the thought of their own monthly infirmities that they cannot or will not accept the proposition that the indefinite sexual impulse common among women is not the measure or standard for men. Undefined or moderate passion in woman is not, as they like to think it, a mark of virtue or refinement of body or intellect ; it is rather a compromise on nature's part between the slowness of ovulation and menstruation, on the one hand, and the disquieting quality of sexual passion, on the other hand. If a woman had the acme of sexual desire for the several or many days of her periods, her status would be one of over-activity for which the animal constitution is not adapted. Nature is wise in having struck such a balance in a matter so complex.

The opinion of prejudiced women, that bodily moderation or utter continence is itself evidence of moral superiority, is without foundation in scientific

fact. It is a one-way standard of morality originating purely in sentiment. It is one of their not unimportant shares in the social evil of the world which they contribute through an obstinate disregard of biology and physiology.

All physiological functions have periods of activity and rest constituting a true, unbroken cycle. The contracting or active stage of the heartbeat is practically equalled, for example, by the dilating or resting condition. Muscular effort compels a rest. Digestion is followed by the period of rest and hunger, and so through every process one could describe.

Now, the same rule of cyclic activity which applies in the sexual physiology of the human female necessarily applies in that of the male. But there is one difference of importance to be remarked : in woman the cycle is completed only once about every *twenty-eight* days, whereas in man, on the other hand, the perfecting of the spermatozoa or male elements occurs once in about every *four* days or *seven* times more frequently than ovulation in a woman.

The discrepancy between these cycles is obviously great, and it is a fact of which all women should be told. It is a natural fact which in duty bound women must accept. In woman the familiar sign of ovulation is the hemorrhage which probably always accompanies the discharge of the egg by the ovary. In man no such phenomenon occurs. In woman the sexual impulse or urge varies from actual and positive presence to total absence ; in man, however, sexual hunger is absent a much shorter period of time, and it is often very difficult to control. The physiological reasons are easy to understand.

The single ovum is slowly evolved and discharged, sometimes painfully, which directly tends to decrease the sexual urge. While travelling along the tube to the uterus, the stimulation may be great. But spermatozoa are never painfully produced. They are passed up into the body through a tube ; they there are stored in two sacs. While these pouches are filling to distension the disturbance progresses and reaches its acme after the distension is completed, just as the desire to urinate is absolute when the urinary bladder is full. The influence upon the man is thus directly productive of sexual desire during the last few stages of filling the semen-sacs and is as much a matter of bodily process as the disturbances in women before, during, or after the menstrual epoch—irritability, depression, headache. A man cannot by act of will control any of these phenomena any more than a woman, by an act of will, can alter the various grades and steps of her physiology.

These statements regarding the cycles of both sexes, of course, do not concern the gratification of sexual desires so aroused. Control of indulgence is usually fully within well-balanced will power in the interests of morality, social order and self-respect ; but external manifestations, if controllable themselves, are incited by physiological factors over which the most disciplined being has absolutely no control.

From what has been said it will be realized that the differences between individual men are also matters more of basic physiology than of refinement. The facts are perfectly clear. The man whose physiological rate says that every two days his seminal vesicles shall be distended will be far more active

sexually than the man whose cycle is of four, six, or eight days. This peculiarity is not related to taste, breeding, or instincts, which have no influence on bodily processes. The woman who does not grasp these inescapable facts only punishes herself with useless regrets if she bewails the prepotency of her mate. She does him a grave injustice, and often alienates his affections as well, if she interprets his sexual demands as an expression of the vulgarity of his mind and of brutality toward her.

The third item for comparison of the sexes is that of energy. The term is used here in a broad sense, merely meaning not the exuberance of life so much as capacity or reserve force. That nature possesses a large reproductive reserve force is indicated by her prodigality in supplying both male and female elements vastly in excess of actual need, and so making certain her plan which purposes that reproduction shall infallibly occur. There is good reason for believing the estimate that the ovaries of the average woman contain about *forty thousand* ova ready for full evolution. Of this vast store, at the rate of one complete ovum per month, she will discharge only about three hundred and sixty ova in a menstrual life of approximately thirty years. Again, the human male discharges *several million* spermatozoa into the woman's vagina every time coitus takes place. The exact number is less important than the obvious fact that there is a vast supply in various stages of activity, from those already outliving their fertilizing power to those possessed of it in highest degree, from those whose power of motion is small to those whose motility is great. Very many spermatozoa are destroyed by external

conditions in the passages of the female, but the undeniable aim of nature is that, by selection, fertilization shall occur through the activity of the best specimens on hand.

It is easily explicable why one sex should expend its sex-energy in one way and the other sex in a different way on the basis of the different relations of each to the offspring. On the one hand the male produces spermatozoa in such vast quantities as to make impregnation practically assured. This is the man's supreme relation to the offspring; his energy is strongly directed toward that end. In animals fecundation rarely fails after normal intercourse, so that breeders can calculate and carry out their plans. In man fertilization is somewhat more uncertain chiefly for the two reasons that (1) woman does not always develop the same degree of heat as the animal female, and (2) she comparatively is less normal on account of the enervating effects of civilized life.

On the other hand, in comparing the energy of the two sexes in terms of their relation to the offspring and in contrasting the female quiescence with the male activity, we find that her duty in pregnancy followed by nursing takes a toll of energy which is just about equal to the male's. The relation of the mother to her offspring is of itself a more quiet relation just as her share in fertilization is less violent. Nature balances all these physiological processes with a fine adjustment which cannot be improved. If the woman's sex-energy were greater than the man's, or *vice versa*, it is probable that the excessively energetic sex would be the exhausted and short-lived sex. This is not the case. In all higher life the male and female live about the same number of years.

A further indication of nature's balance is that woman commonly is less ardent than man chiefly through her longer cycle of several weeks. But this peculiarity does not make her a higher or purer type than man. She is simply as she was made and so he is.

A very remarkable detail which must be spoken of to make our phychiological survey complete, is the chemical state of the vagina which compels the spermatozoa to seek the refuge of the uterus (womb). The chemical reaction of the vagina is acid; however the male liquid (in which the spermatozoa float) is alkaline. In the acid fluid bathing the vaginal tract the male element hence rapidly dies; consequently, as the vaginal fluids reduce the alkalinity of the semen, the change stimulates and irritates the spermatozoa to hurry out of the acid vagina and seek refuge in the alkaline uterus. There they find friendly soil again (being received in alkaline mucus) and survive a long time considering their very minute size. It is not known how many days a spermatazoon will survive even here, though in small animals (like the rabbit) it is known to be four or five days. It seems certain that it lives a comparably long time in woman also.

IV

From the basic physiological facts thus outlined several truths can now be drawn without delay. They have a profound sociological meaning; they reflect that meaning upon the marital state; and no woman, whether or not she herself enters that state, should remain ignorant of or indifferent toward such truths.

We have seen the outlines, namely, the cyclic processes whereby each sex produces or splits off from itself its own particular element of the offspring, and in a way closely similar in each sex—by means of the ovaries in the female, the testicles (the ovarian counterparts) in the male. The profound influence of these glands, apart from their production of ova and spermatozoa, is dealt with in previous paragraphs on secondary physiology. But it is to be observed at once that no definite difference between the male and the female can be discovered in the sexual domain. The woman who contests this fundamental similarity between male and female is not only absolutely wrong but is taking a long step along the road to marital unhappiness. The home she makes for herself will become the domicile of the victims of her error—of her infidelity to the principles of Nature. It cannot be too often repeated: she adds to the social evil of the world more than she realizes and often more than she can be led to realize.

We have seen the contrast whereby the female produces usually one, occasionally two, in a few instances three and still more rarely four, ova at one menstrual epoch, while the male produces spermatozoa by thousands, hundreds of thousands, perhaps millions during the few days of each of his cycles. This superactivity in the male has a purpose. And this purpose, a simple one, is to ensure the fertilization of the ovum when it is ready. If spermatozoa were not numerous themselves the likelihood of conception would be obviously lessened, while the frequency of the male cycle guarantees, on the other hand, the coincidence of the maturation of both elements. The only feasible way in which the cycles

of both sexes can be made to coincide with sufficient frequency to guarantee procreation, since one sex has a long cycle, is for the other sex to have a much shorter cycle. Only thus will it follow that the male is always physiologically prepared to meet the calls of the female when at the end of her deliberate cycle (relatively deliberate for reasons already given) she is seeking fertilization during the period of ovulation.

The greater activity of the human male follows exactly and minutely the same steps of preparation and adjustment. *His* peculiarities are provisions of nature toward a definite end exactly as in all other mammalia. They are no signs of moral coarseness or of personal animalism. They are rather manifestations of the law of procreation. It is undeniable that individual men do, by personal lack of perception of the fitness of sex-relations, convert them into mere vulgarities and brutalities, but in the average being these factors are not present. It ought to be easy to impress upon women these contrasts between the actual order of nature and the misinterpretation of it as moral defection. Because women are often rather negative in their sexual urge and hence are more easily controlled, they martyr themselves by believing that they must suffer because men do not check their passions as fully and as easily as they themselves do.

There is an important and psychic and spiritual side to this question which may properly be outlined here.

That the mind does influence the body within highly limited restrictions is beyond controversy, and similarly the mind is consciously or unconsciously the source of our actions even when an idea

of the mind is not visibly or knowingly connected with the action.

After many thoughtful consultations with women very unhappy in sexual relations with their husbands, I am convinced that the ignorance exemplified in the preceding four paragraphs is the blot on their marital escutcheon. Such ignorance is the essential reason why many women never accept sexual embrace in wedlock with the normal spirit and with sexual freedom. The deeper the ignorance, the more abnormal the spirit and the less the freedom. The more positive the ignorance the more bitter the dissension between the couple. The more strenuous the objection on the part of the woman, the more certain the infidelity of the husband. Wrongs of this type cannot be heaped on the tender instincts of the average man for very long, because beyond all doubt the sexual desire possesses great tenderness and great sensitiveness. If the husband can no longer tolerate the absence of response the woman has only herself to blame. Defections by the husband hardly ever occur suddenly—rather always they are the result of this slow and long process. Surely the path of such women is direct from false idea to wrong conduct.

V

One of the best examples of what the woman's misjudging of the physiology of sex leads to is the following case in my experience. It is similar to many other cases in cause, course and consequence.

The daughter of a wealthy family, who had been trained in selfishness and complacency, married a man of her own station. He was a graduate of a

leading university—a beginner in life and compelled to work hard at developing his business; he could not live it at whim or will. The woman was not strongly sexed, whereas the man was extremely so. Yet she refused to believe that the difference between them was essential and physiological. Hence she asserted that if her desire amounted to little, his could be reduced to the same negligible quantity.

While the husband remained at business, the wife spent five or six months of the year away at pleasure resorts and at travel. During one of these long absences, the husband became unfaithful, as the law regards it. Finally divorce was the outcome. While no one can condone the infidelity, everyone must consider the wife's desertion of the marriage bed during a large part of the year—in every aspect—equally as infamous as the husband's sin. In the normal relations of man and woman, this could have only one outcome. She chose to do as she pleased, to disregard her marriage vows, any sense of fair play, and the knowledge of her husband's normal sexual instincts.

Had the wife been loyal, I am positive from an intimate knowledge of the case that this husband's infidelity would not have occurred. In his loneliness a woman who had common sense crossed his path. In spontaneity the one thing happened. Everyone must regret the outcome, but it is time for us to awaken to the fact that the essential guilt in such cases is practically equal. And, further, I must point out that the primary error in these cases is the woman's.

I described the above case to a woman of affairs and experience in the world. Her statement was:

"If I were foolish enough to leave my husband for many months of the year at a time, I think I would be wise enough *not* to expect him to be faithful."

She did not mean by this that she justified marital infidelity but only that she recognized the essential biology of sexual life. It is close to foolish for a woman to live with a man, establish a regular sexual habit with him, and then leave him for five or six months expecting the habit to come to an end immediately. Nature does not permit of any such tampering with her laws. The woman who does not recognize these laws unmistakably needs instruction.

This marriage lasted about three years. The husband said to me that his wife's ultimate indifference to her obligation of companionship—saying nothing of the higher sexual companionship—was an entirely unknown fact and manifested itself very soon after wedlock. At its first appearance he realized that he would never have married the girl had he even suspected it. The young wife from girlhood must have had all her complexes familiar to herself. What else but double standard did she mete out to her future husband? Is not this kind of double standard in the woman just as dangerous in its way as the centuries-old double standard in the man? Perhaps if this woman had known the facts of biology and physiology even in their mere outline as set forth in this Share she might have controlled her ambition or inclination "to get married" and thus have avoided disaster to a very fine man and herself. In other words, knowing the essential laws of sexual biology and physiology, she would have realized that her obligation was simple: either to accept them and be married, or not to accept them and not be

married. If instead of marrying, this woman had refused to marry on account of full realization of her own peculiar mental and physical attitude toward the sexual bond in matrimony, then she surely would have exercised what might properly be called the "single standard" for women.

It is conclusively demonstrated both by the sexual scheme of the universe which I have outlined and by innumerable incidents from daily life that no marriage ever has been or ever will be happy unless it rests upon a normal physical basis and a sense of the equality in the sexual bond between man and woman.

Since we have now reviewed the outstanding facts of sexual biology and physiology—facts of which no woman can remain ignorant without grave consequences—it is time to examine another feature of the sexual problem: social development.

Share II

IGNORANCE OF SOCIAL DEVELOPMENT

SHARE II

IGNORANCE OF SOCIAL DEVELOPMENT

I

FAR more than is acknowledged by certain reformers who would undermine the present basis of the social structure, the family is the real unit of society. Westermarck says : " The functions of the husband and father are not merely the sexual and procreative kind, but involve the duty of protecting the wife and children, as is testified to by an array of facts relating to peoples in all parts of the world and in all stages of civilization."[1] We must realize that the family represents beyond all question the end-product of the struggle of the human race toward betterment.

The same writer states that the relation between the family and the village is not essential and sometimes does not actually exist. The inhabitants of Tierra del Fuego and neighbouring archipelagoes " appear to live in families and not in tribes and do not seem to acknowledge any chief."

One of the best discussions I have seen as to the origin of the family is given by Westermarck.[2] After saying : ". . . I think we have reason to believe that the family, implying marital and paternal care, was hardly less indispensable for primitive man than it is for the gorilla or chimpanzee," he continues : " I have so far spoken of habits, not of institutions. But there is an intimate connection between them. Social habits have a strong tendency to become true customs, that is, rules of conduct in addition to their

[1] *Loc. cit.*, 1922, Vol. I, p. 46.
[2] *Op. cit.*, Vol. I, pp. 70–71 incl.

being habits. A habit may develop into a genuine custom simply because men are inclined to disapprove of anything which is unusual.[3] But in the present case the transition from habit to custom has undoubtedly a deeper foundation. It is an instinct that induces the male to remain with the female and to take care of her even after the sexual relations have ceased. We may assume that the tendency to feel some attachment to a being which has been the cause of pleasure, in the present case sexual pleasure, is at the bottom of this instinct. Such a feeling may originally have caused the sexes to remain united and the male to protect the female though the sexual desire was gratified; and if procuring great advantage to the species in the struggle for existence, conjugal attachment would naturally develop into a specific characteristic. An instinct must also be the cause of the care which the father takes of his offspring; the paternal feeling seems to be hardly less prevalent among savages than among civilized men.[4] This feeling, however, and also the kindred feeling of maternal love, are not quite adequately defined as the affection which attaches a creature to its young. Of course I here speak of the parental feelings only in their original simplicity; later on they become more complex, through the association of other feelings, as those of property and pride, and tend to extend themselves beyond the limits of infancy and childhood."

Due emphasis must rest upon parental love—paternal and maternal in full and equal association—as the real foundation of the family. Since parental

[3] See my *Origin and Development of the Moral Ideas*, I, 159.
[4] *Ibid.*, I, 529, sqq.

love has its subfoundation in sexual love the great importance of the latter is at once undeniable.

The modern feminist needs a very much broadened view of these matters in order that the essential correlative and interdependence between sexual morality, the Family and Society be not confused in the theories, if not the practice, of sexual individualism. There is an effort which is futile and unsafe to establish equality of the sexes in a field in which they differ widely in the irremovable basis of biology and physiology.

The basic problems of the race in the remote past were much the same as they are at present and as it looks as if they will be in the future. These are two in number. First, to procure and maintain a steady continuance of the race, nation thereof, or group therein, in the form of a sufficient number of healthy individuals. If this problem is not solved, then it will be only a relatively short time before decadence and virtual extinction of the race are accomplished. Second, after the first problem has been satisfactorily disposed of, to procure a wise direction of bodily energy and nervous force so that this society may be propagated through its members. These two problems should be kept in mind throughout this Share.

II

A matter which the modern woman often does not seem to realize, if we may judge of her attitude by her actions, is that the sexual is also a sociological problem. It has to do not only with the individual but with Society. That is not a personal issue for either the male or the female, and above all that it is

not a personal issue in which she is the first and last consideration—these facts many women ignore entirely. Unless it is combated and corrected the preaching by modernists of the doctrine of personal rights to the exclusion of duties toward Society is beginning to be, and will increasingly become, a definite factor in a warped attitude toward the sexual problem. This doctrine of personal rights is unfounded and misleading and it is not based on the history of civilization. The study of the past record of highly organized peoples shows, and the investigation of the lower races demonstrates, that the individualistic attitude is built on preconceived notions which do not represent actual conditions.

Of course, the sexual problem must be viewed in its personal aspect. Personal gratification and personal morality will both be discussed in later pages. But the pleasure of the group, no less than of its separate members, must be weighed also. Indeed, in a certain sense it is proper to say that the second is more important than the first pleasure inasmuch as the well-being of the physiological body is constantly dependent on the health of the body social.

The chief effort among writers of the feminist school is to stress the reproductive burden placed on the female in contrast with what seems to be the absence of a burden on her partner. A theory is thus evolved whereby one-half of the human family is credited with all or most of the work in this one field of racial persistence. The idle slogan of the downtrodden, sex-burdened woman is the result. Another though subordinate outcome of this faulty view is the useless war of words as to superiority of the female in matters sexual.

As already pointed out in the Share on Biology, this science does not recognize, simply because it cannot recognize, so loose a term as sexual superiority. If the female of the human family had a relation different from that of the female of all other animals toward its offspring (in terms the sexual act, fertilization, gestation and so on), then it would be possible to lay down the premises or axioms of this theory of superiority. But nature does not allow such an axiom. Biologically, and in some measures socially, woman has no relation whatever to matters of procreation other than that of the females of all animals of a lower order.

Biologists use language in a much more exact way than the majority of popular writers. And biologists regard the sexual functions of the female and the male as nothing but two varieties of bodily specialization. Sociologically they also regard the relation of the two sexes to the second of the great problems we have mentioned as the interdependence of the group and the individual, namely, as the problem of adaptation to environment, and not as a detail either of superiority or inferiority. One does not need to be a fully trained biologist to realize that this is the intelligent attitude, for any other view would require us to expect that no given characteristic would be preserved in any family or species of animals unless the inferior sex had a small share in its maintenance. By the law of heredity, there *must* be an equality of values, although the types of values are somewhat different between male and female, between the two sexes in all the relations of reproduction. If this were not a generic racial fact, then that sex having a real inferiority would steadily degrade the race.

A striking illustration of this principle is seen in crossing the white and black races. It takes many generations to breed out the black race influence of a single union ; some authorities, in fact, doubt if it is ever fully eliminated. This well-recognized fact indicates and even proves that if one sex were inferior to the other, it would slowly and surely (and as surely as it would slowly) impress its inferior characteristics upon the offspring, so that within a definite period of time the characteristics of that so-called inferior sex would dominate the character of *all* the offspring and thus of the whole race.

III

An unusually clear proof of the influence of defective heredity on human progeny is furnished by the famous Kallikak family.[5] The reader who is interested in the details of this remarkable record, should study the work thoroughly. The following amazing facts are quoted from it directly :

" When Martin, Sr., of the good family, was a boy of fifteen, his father died, leaving him without parental care or oversight. Just before attaining his majority, the young man joined one of the numerous military companies that were formed to protect the country at the beginning of the Revolution. At one of the taverns frequented by the militia he met a feeble-minded girl by whom he became the father of a feeble-minded son. This child was given by its mother the name of the father in full, and thus has been handed down to posterity the father's name and the mother's mental capacity. This illegitimate

[5] Macmillan, 1912, pages 18 and 19, and pages 29 and 30.

boy was Martin Kallikak, Jr., the great-great-grandfather of our Deborah, and from him have come four hundred and eighty descendants. One hundred and forty-three of these, we have conclusive proof, were or are feeble-minded, while only forty-six have been found normal. The rest are unknown or doubtful.

"Among these four hundred and eighty descendants, thirty-six have been illegitimate. There have been thirty-three sexually immoral persons, mostly prostitutes. There have been twenty-four confirmed alcoholics. There have been three epileptics. Eighty-two died in infancy. Three were criminal. Eight kept houses of ill-fame.

"These people have married into other families, generally of about the same type, so that we now have on record and charted, eleven hundred and forty-six individuals. Of this large group, we have discovered that two hundred and sixty-two were feeble-minded, while one hundred and ninety-seven are considered normal, the remaining five hundred and eighty-one being still undetermined."

. . . . . .

"Martin, Sr., on leaving the Revolutionary Army, straightened up and married a respectable girl of good family, and through that union has come another line of descendants of radically different character. These now number four hundred and ninety-six in direct descent. All of them are normal people. Three men only have been found among them who were somewhat degenerate, but they were not defective. Two of these were alcoholics and the other sexually loose.

"All the of legitimate children of Martin, Sr., married into the best families in their state, the descendants of colonial governors, signers of the Declaration of Independence, soldiers and even the founders of a great university. Indeed, in this family and its collateral branches, we find nothing but good representative citizenship. There are doctors, lawyers, judges, educators, traders, landholders, in short, respectable citizens, men and women prominent in every phase of social life. They have scattered over the United States and are prominent in their communities wherever they have gone. Half a dozen towns in New Jersey are named from the families into which Martin's descendants have married. There have been no feeble-minded among them ; no illegitimate children ; no immoral women ; only one man was sexually loose. There has been no epilepsy, no criminals, no keepers of houses of prostitution. Only fifteen children have died in infancy. There had been one "insane," a case of religious mania, perhaps inherited, but not from the Kallikak side. The appetite for strong drink has been present here and there in this family from the beginning. It was in Martin, Sr., and was cultivated at a time when such practices were common everywhere. But while the other branch of the family has had twenty-four victims of habitual drunkenness, this side scores only two."

IV

Let us view the question from another angle. If one sex is superior to the other, why are the two sexes nearly equal in numbers and, despite this numerical equality, why is the sum total of their

influence upon the race then so nearly the same in actual quality? It would be worse than useless to attempt to prove in the face of the only answer to this question, that one sex is biologically superior to the other.

It must be admitted that one cannot argue with absolute inflexibility from biology of the sexes to sociology of the sexes; but it is highly important for women to see that the two subjects are yet really connected very closely. Only when the woman clearly sees this will she abandon her rôle of indifference and ignorance.

There are, then, very real sex differences, but while these are obvious and unmistakable their interpretation in sociological terms is misleading. The all-inclusive and typical female characteristic is summed up in the function of impregnation, and it applies equally to the females of all animals, no matter whether the young is discharged by her body as an egg, or as a living creature capable of more or less independent existence from the moment of birth. In the Share on Biology it was shown that all life, so far as we can discover, originates in a cell, which is only a microscopic egg and is correctly called the ovum or egg, and originates in the sex-gland or ovary in the female organism or its prototype, no matter how high or how low it may stand in the scale of existence.

Now, in the human female the stages are: the production of the ovum at menstruation, intercourse, impregnation, gestation for about 278 days, and then delivery. For the female of the human family, therefore, these functions are simply instances of specialization, and are not evidence of any inferiority

imposed upon her through the ages by the male. Nor are they evidence of superiority. One should rather call these functions the extreme or the limit of specialization. If any human female of any group fails through bodily infirmity, refuses through lack of mental balance, or is unable through civil conditions to perform these functions—then, so far as that woman is concerned, she must be counted out as a factor in racial maintenance. For as far as she is concerned, no one else can undertake these functions directly. They simply remain undone, and Society loses the value which that woman might have had directly for it.

Other sex differences are dependent on and grow out of this fact of specialization. Because of the variations in the monthly sexual cycle of woman, for example, she is relatively speaking less uniform and less positive than the male in the field of sexual activity, for the man's cycle, as already shown, is about seven times more frequent than the woman's.

Physiological research indicates that these latter differences depend on a somewhat lower chemical life, which itself tends to develop comparative distinctions in the woman, such as less muscular power, lighter skeleton, and less emotional stability or nervous stamina. Out of these various fundamental and constitutional characteristics, arises what biologists call adaptation or fitness for the many external demands of Society. These are the demands which are summed up in the second problem of social conditions referred to—personal and group subsistence.

The more nearly the woman approaches the foregoing strictly female type, the less fitted is she for the

exactions of life in the outer world and consequently the more quickly she leaves that outer world for homebuilding and childbearing whenever a real opportunity for these activities is presented. Conversely, the less feminine a woman is, the greater her adaptation for a life away from the home, and the more she approaches the masculine type of mental attitude and activity and not infrequently the less female is her body and its functions.

Biologists note definitely male-like types of female birds and creatures, which have less distinctly marked female sex tendencies, such as colour and arrangement of plumage, shape and size of head, form and arrangement of claws. Equally in woman we have the masculine type with many variations and combinations. Most of them menstruate but many of them irregularly and atypically. Some of them have but a slight sexual urge; they do not actually dislike the male, although, on the other hand, they do not seek him directly. Others again have no normal sexual desire at all, actually hating both the male and the thought of sexual contact with him.

From a physician's standpoint I must note that, among this particular group, sexual desire is satisfied by various forms of perversion or self-abuse. A definite proportion of these masculine women have little or no maternal instinct, and rarely tolerate if they do not hate the presence of children. Physicians in general are convinced that the more intellectually positive members of this group are those who make up the inner circle of the feminist movement. They often find their sexual expression in nothing but the discussion of sexual problems. If some of this

discussion is sound, much of it is ridiculously one-sided inasmuch as its members are giving vent subconsciously to their abnormal constitutions.

The instinct toward the intersex type of human beings is that the opposite sex usually does not experience any direct physical attraction or magnetism towards them. Quite to the contrary, subconscious or sometimes conscious repulsion is present. The normal man instinctively dislikes the intersex woman, and the normal woman with equal instinct despises the intersex man. There are very few exceptions indeed to the normal exercise and results of these impressions. Furthermore, such facts directly tend to increase the firmness of the foundation of normal marriage in a positive sexual alliance.

Indeed, it would often be ludicrous, if it were not depressing, to listen to the words of these women on sexual relations—a topic about which they very frequently know nothing from personal experience. Their claims demonstrate that they have never had normal sexual congress. In courts of law they could not qualify as experts, yet they arrogate to themselves the privilege of being heard as though they possessed the final knowledge of experts. Such ideas unfortunately only tend to add to the sexual mistakes of Society, and the sponsors of them, though they do not mean to do so, augment sexual misunderstanding and immorality.

Functional differences and the results of these functional differences on the body probably are the chief biological and physiological distinctions between the two sexes. Experimentally it is indicated definitely and clearly that the underlying activity is chemical. Two eggs may be fertilized

artificially in slightly different chemical conditions so that one egg develops as a female and the other egg has the opposite sex. If the change is not complete, it is great enough at least to change, and finally to exclude, the essential characters of the sex obtaining originally. In mankind the same process probably occurs in the uterus during the very earliest period of gestation; thereafter the differences become more manifest and continue through childhood and puberty. That sex-functions in activity, after maturity, are the great deciding factors of difference between the sexes, is shown by the practical identity of life processes of the boy and girl in childhood and perhaps up to about the twelfth year in temperate climate.

Therefore, when sex growth is completed and sex is actually functioning, the real differences become clear and remain constant. Accentuation and definition of these differences depend on the strength of the sex-type—female or male as the case may be. Just as we have seen that there are abnormal women in whom the sex element is slight or almost absent (so that they tend to become masculine in appearance), so there are also men whose sex personality approaches the female; they lack initiative, mental and nervous balance, and large muscular and skeletal development. Many of them gravitate into such vocations as professional nursing. Their sexual instincts are negative rather than positive, parental tendencies are not well developed; and many of them, like the women of the same type, indulge in perversions of one kind or another, or masturbation. They are quite as likely to fall in love with a man as a woman, just as a

woman of the same type will align herself with a woman and not with a man. Inasmuch, however, as male sexual development is much more fixed and potent than the female, men of this kind are far more rare than women. The so-called third, alternate or homosexual sex, is made up of fewer men than women.

Again, the identity of physical organization between the two sexes is expressed by what occurs in old age. When sexual function is ending or ended, the male and the female revert to a parallel if not identical status. That is to say, old men and old women are remarkably similar. Just as the woman reaches puberty a few years earlier, so her menopause and sterility set in before man's impotence and sterility.

As far as it is now known, the basis of the chemical differences previously described resides in the production and assimilation of the calcium salts. These salts are absolutely essential to bone making and body building. They seem to be important also in the organization of the sexual system and its functions. Research shows that these calcium salts are important not only in the menstrual function, but also in the development of the fœtal skeleton. This does not mean that the bone of the mother enters into the production of the bone of the fœtus. On the contrary, the calcium salts which the girl would otherwise use to develop a large frame are taken from a constant average in the food to develop the ovaries and their function beginning about the 12th to the 14th year. Such a subtraction from skeletal development results in the relatively smaller body of the average woman. It is at least extremely probable

that nature keeps the female smaller than the male so that when pregnancy occurs the surplus of calcium salt intake (used for the menstrual function) would become available for the skeleton of the baby. Such an interpretation of woman's stature is at least reasonable ; if true, it is another striking argument for the accuracy of the balance struck in the various processes of nature. These processes can hardly be interpreted at all except in the light of such a definite purpose.

Perhaps for a similar reason the female brain is smaller and lighter than that of the male, but on this point the following data are to be remembered. The proportion of the female brain to the rest of her body is usually the same as the proportion of the male brain to his body weight. Moreover, it has never yet been demonstrated that a large brain, simply because it is large, is any better in its function than a small one. A large body is no better than a small one in its function, or is it more apt to live longer or more vigorously because of its magnitude. It is idle, therefore, to consider one sex as the weaker or less valuable to mankind, simply on account of its peculiarities. It is idle physiologically, and also sociologically.

A valid reason, aside from experimental observations, for believing that the calcium salts are one of the chief bases of sexual activities, is the action of the salts when sexual decline begins and after it is established. It is well known even to the laity that when senile decay begins, the arteries tend to harden and the joints become more or less stiff through the deposit of calcium salts in varying degrees. In other words, that portion of the calcium salts which was

formerly devoted to sexual energy is in advancing life left over as an excess, and therefore is deposited in various parts of the body. From actively playing the game of life old people come to occupy the side lines as spectators, owing chiefly to the disappearance of energy. The quietude due to lessened activity grants means to add balance and deliberation to their judgments, or perhaps to give them more time for thought and judgment than is possessed by persons who are younger.

To sum up: specialization may be defined for the purpose of this book as a definite sphere of action, a function to do one thing which is not directly overlapped by any other function. In other words, it is an activity which has a sphere of its own. Such is the specialization of the female in reproduction.

V

Biology shows that the actual function of the female in production of the ovum, and of the male in producing the spermatozoa, is absolutely equal, as we have indicated in previous pages. In accuracy we cannot speak of the superiority of one sex over the other, otherwise the direct tendency would be racial degradation. Nor can an excess burden be said to be placed on either party to the contract of reproduction, otherwise the overburdened partner would be the shorter lived.

A sidelight on the question of sexual burden comparatively on men and women is furnished by the longevity tables, which indicate that in the main the human female slightly outlives the human male. This is a curious fact. The reason is that the economic

dangers of life upon men are greater than the physiologic dangers of childbearing upon women. Thus again we see that nature insists on not burdening either sex each with its own physical responsibilities of procreation, but quite to the contrary, nature probably equalizes these matters with marvellous skill and exactness.

There is no such tendency for the female to live a shorter length of time than her partner or for her health to be less perfect than his is. Reproduction, therefore, is really a joint issue. Whatever restrictions seem to apply to the human female in civilized surroundings are due to the artificial conditions of civilization and not to the order of nature. Arguments to the contrary are worse than futile. The modern woman should be taught and may be easily taught to accept her specialization and not to endeavour to acquire other activities to replace it. Sex is a problem involving the group and not the individual, provided that one takes the viewpoint that the good of the group is greater than the good of the individual. In other words, the whole body of people as a group must survive, first by reproduction and then by other activities—otherwise the individual's good is strictly unobtainable. Reproduction must outbalance losses due to disease and accident, and the other activities must be correlated so that as far as possible there is no useless energy.

If we regard, as we should, the family as the real unit of Society, we come at once upon a type of copartnership in which one partner is specialized and adapted for certain details of the business in life, while the other is adapted to other duties.

Adaptation should be used in its broadest sense to

mean capacity, capability and general fitness. As we have already seen, the female is specialized beyond any change or replacement to perform temporarily the peculiar part of conceiving, bearing, giving birth to and for about a year nursing her offspring. The rights of the young require the protection of the mother in a personal way, and of the home in a general way.

Out of these facts arises the fitness or adaptation of the woman to take care of the child and the home much more intimately than the man can. Perhaps the most vivid picture of this relation is furnished by the savage tribe whose condition marks the early steps toward civilized development. One may insert the parenthetical thought that travellers among such peoples note a definite racial superiority of those peoples who have advanced to a state of monogamy. Among the less civilized peoples animal nutriment depends on fishing and hunting, which takes place naturally away from the settlement. This outside work must be done by the men and is in fact so done. On the other hand, the vegetable part of the diet is largely produced by the women in the settlement, who of course become entirely responsible for care of the huts and the children. A pregnant woman, it scarcely needs to be remarked, would not be successful in hunting.

Westermarck says: "Monogamy[6] is the only form of marriage that is permitted among every people. Wherever we find polygyny, polyandry, or group-marriage, we find monogamy side by side with it. On the other hand, it is also in many cases the

[6] Westermarck, *The History of Human Marriage*, 1922, Vol. III, p. 104.

only form of marriage which is permitted by custom or law. . . .

"Our examination into the causes of monogamy and polygyny makes it possible for us to explain why progress in civilization up to a certain point has proved favourable to polygyny, whilst in its highest forms it leads to monogamy. The first tendency is, as we have seen, largely due to economic and social circumstances—the accumulation and unequal distribution of wealth and increasing social differentiation; but it should also be noticed that the considerable surplus of females which among many of the higher savages is caused by their wars is not found at the lowest stages of civilization, where war does not seriously disturb the proportion of the sexes."

These facts serve as the best possible illustration of the meaning of these biological principles of adaptation which are recognized by and found in the primitive family. But the same principles apply in exactly the same way to the relations between the sexes in the most advanced civilization. What might be correctly called a biological as well as a sociological misfortune, in the modern development of Society, are those difficulties of living by which the female is removed from the sphere of her specialization and forcibly and directly adapted to earn her own living. From a biological standpoint it is an error to deprive her of her specialization.

The feministic movement seems to regard this condition as an advantage—as a proof of the ability and equality of the female. In all their discussions, however, too little regard is had for the basic fact that the modern development of Society has been reached after ages of struggle upward from its stage

of savage individualism. There is no path for Society to follow except the same path backward into individualism. In truth, it seems to be doing that very thing in large measure. Sexual activity and the physiological demand for sex gratification cannot be obliterated, however, and it is a plain medical fact that the amount of sexual obliquity and promiscuity is very much on the increase, simply because civil conditions are such that homes cannot be founded and maintained at that time of life ordained by nature as the period of normal reproduction. Nonreproductive females and nonreproductive males might be looked on as personified errors in specialization.

There is no doubt that one of the tendencies of the feministic movement—the tendency to disregard and to belittle reproductive specialization—is adding very rapidly to the problem of sexual immorality (the so-called social problem) because, in addition to leading away from true sexual specialization, it does not control sexual activities and gratification. Sexual looseness, otherwise immorality, is the frequent outcome.

VI

Credit must be given to the human beings of the remote ages who recognized the same parental instincts as we have to-day, and who honoured the rights of the home and the social responsibility of the parents to the family. It is a curiously impressive fact that the development of the home tie (which sums up the sex obligations of male to female and female to male) was greater among primitive peoples than that of any other feature of their customs. Such

a fact can rest on instinct alone, and on the happiness procured through its recognition. Female line descent and inheritance were probably very widespread and even at some time may have been universal. Such a point cannot be proved, but if it ever was universal then it must have rested on equally universal promiscuity, and this in turn may have been based on convenience, because the so-called husbands were killed in battle or in hunting, or by natural enemies, or perhaps were carried into captivity so that the mother alone remained as representative of the family unit.

Sexual promiscuity is used synonymously with sexual individualism. Sociologists, ethnologists and anthropologists are still busy with the controversy as to whether or not sexual promiscuity strictly speaking ever existed in the human race. Westermarck seems positively of the opinion that it never did, but in frequent passages he refers to the matter as by no means impossible, and therefore within these limits he begs the question.

Physicians rather generally if not unanimously regard as sexual atavisms those men and women who are definitely and uncontrollably promiscuous, largely because along with this peculiarity are other characteristics pointing to a definitely lower grade of human being. The indication seems valid that from the theory of evolution alone there must have been a time when man prehistoric to all known records lived in a sexual promiscuity equal to that of the animals. To my mind no other conclusion is possible. The difficulty with the controversies on the subject is that the decision is attempted on the basis of records of the remote past as far as discovered and on the

basis of the customs of savage and semi-savage peoples as they exist to-day on the earth. No one may fully conclude that such records or such customs are proofs of prehistoric states.

No matter how variously sexual instinct may have expressed itself among savage races, the possession of the woman by the man rests fundamentally on the paternal instinct, which is quite as strong and worthy of respect as the maternal, and on the desire to know that the children of the family are in fact his own.

On the latter fundamental instinct in those early days rested the vague beginnings of the rights of inheritance, and the development of the home as a matter of family property and of the family as the real unit of Society. If such an instinct is second to any other, it is second only to the instinct of self-preservation. Nevertheless, even here, we frequently see men laying down their lives in the face of accident—such as those at sea—in favour of their wives and children, women who willingly give up their lives for their children, and citizens of the nation when called on to enlist in military service. It is the clear motive behind the orders during shipwreck: "Women and children first." Is it not time that the average citizen realizes that such an instinct is worthy of the most profound respect? Surely such an instinct is too lofty to deserve the half-hearted apology which sometimes is heaped upon it! If the sex instinct is not worthy of the respect which should be incessantly pleaded for it, why was it made in this sense so strong a mental and moral obligation upon us? In other words, the instinct of the male to possess the female and its converse, the desire of the

female to be possessed by the male, are the real starting-point of civilized Society. A dual instinct which bears such fruit as this should be commended.

The statement has already been made that travellers among crude people to-day find that progress and civilization have reached a definitely high grade when the home is made up of a man with one wife and children. This progress seems to have outrun delays in development in other lines of civilization. Indeed, it is almost axiomatic to say that the source of this development is sex instinct alone, expressed either as the male's fixed devotion to the female and the fixed devotion of the female to the male, or the mutual devotion of both to the offspring. Certainly one cannot ascribe this progress to education, which does not exist among these wild people in any perceptible sense. Further, one can hardly regard it as the proof of civilization because the said home instinct and parental instinct are farther advanced than other elements of what we now recognize as civilization. There can be no other foundations of this progress than the sex or the parental instinct, because even in our present stage of advanced civilization, it remains in many respects the most vital of all man's passions.

VII

Another phase of the group relations of the sexual problem is very well expressed in *Taboo and Genetics*.[7]

"The most important fact about this reproductive specialization is that beyond fertilization it is exclusive in the female. Since the males cannot furnish

[7] Knight, Peters, and Blanchard, 1920, p. 107.

the intraparental environment for the young, the entire burden must fall on half the group. If this aggregation is to hold even its own numerically, its women must have, on an average, two children each, plus about one more for unavoidable waste—death in infancy or childhood, sterility, obvious unfitness for reproduction, etc., *i.e.* three in all. If one woman has less than her three children, then another must have more than three, or the group number will decrease. Group survival is the fundamental postulate in a problem of this kind."

In the group relations on which reproduction and the family units depend, and out of which have grown the more or less obvious absolute and unavoidable differences between the sexes, we find that for the most part the men are in the outer world, away from the home, in their own share of the struggle for existence, and the women are in the inner life more within the home in the caring for the home and children, in their own share of the same struggle. This is a complementary relation and a definite partnership or co-ordination of effort, whose limits and qualities are determined, as already shown, by the biological facts concerned with the two sexes.

It is worth repeating that these relations do not imply an essential superiority of the male over the female, because he functions in the outer world simply in obedience to his adaptation to that environment; and these relations on the other hand do not indicate an essential superiority of the female over the male, because she functions within the home simply in obedience again to her own adaptation.

It is almost certain that the farther back in the history of the race we go, the more nearly do we

approach the real origin of all our civil and political institutions. We note that if we transfer one element alone from aboriginal to present conditions among such tribes as are still left on the globe fulfilling chiefly the aboriginal conditions, the men are the fighters and the hunters while the women till the soil, care for the young and watch the domiciles. On the man devolves the duty of securing nutriment—chiefly in ways which are the protection of the home from enemies—often in ways which take him far from it. The ultimate extension of this principle to present existence is seen in those rules of modern warfare which aim to limit, if not entirely prevent, the useless bombardment of unfortified towns and cities.

These general facts are the reduction of the sexual group problem to its simplest terms. They are the terms of which the modern feminist loses sight in the fog of more or less useless discussion on such points as the age-long abuse of the woman by the man, and so-called impositions placed upon her accordingly. It would be far better if the same amount of argumentation were devoted to convincing our women that when the energies of, say, one-half of the total number are diverted from their biological specialization in terms of intentional maternity, so that each woman has three or fewer children, then the other half of the women must have not less than six children; for if the second-half has fewer children the race will dwindle.

To those who are able to weigh all the evidence and to co-ordinate all the information about primitive people, it seems peculiar that the feminist should single out as the one finality the occasional pre-

eminence of women among primitive people—particularly in the smaller communities. The underlying basis of this status of woman undoubtedly rested on their essential control of the home relations; and they usually did not leave their homes or their villages or communities because the villages as such were made up of the homes as units. One can readily understand the importance of the women in receiving the supplies secured by the men in hunting and produced by themselves in tillage of the soil, together with the storing and the care of these necessities. The struggle for existence in those far-off days must have been so severe that one can neither contemplate nor credit the men's being able to do both the hunting away from the home and the husbanding of the supplies in the home or the village.

Even in fairly modern times definite remnants of the organization of Society with women pre-eminent are found among the Indians of North America and the natives of Australia, Malaysia, Africa, Asia, and according to Biblical writings, the early Hebrews. L. H. Morgan[8] briefly details this custom among the Iroquois Indians:

"Each household was made up of the principle of kin. The married women, usually sisters, own or collateral, were of the same gens or clan, the symbol or totem of which was often painted upon the house, while their husbands and the wives of their sons belonged to several other gentes. The children were of the gens of their mother. While husband and wife belonged to different gentes, the predominating number in each household would be of the same gens, namely that of their mothers. As a rule the

[8] *Houses and Houselife of the American Aborigines*, page 64.

sons brought home their wives, and in some cases the husbands of the daughters were admitted to the maternal household. Thus each household was composed of a mixture of persons of different gentes, but this would not prevent the numerical ascendency of the particular gens to whom the house belonged. In a village of one hundred and twenty houses, as the Seneca village of Tiotohatton described by Mr. Greenbalge in 1677, there would be several houses belonging to each gens. It presented a general picture of the Indian life in all parts of America at the epoch of European discovery."

That these customs were not purely tribal is shown by the statement of the Reverend Ashur Wright, an experienced missionary among the Senecas, and conversant with their tribal organizations and language. Morgan quotes him as follows:

"As to their family system, when occupying the old log houses, it is probable that some one clan predominated, the women taking in husbands, however, from the other clans, and sometimes for novelty some of their sons bringing in their young wives until they felt brave enough to leave their mothers. Usually the female portion ruled the house, and were doubtless clannish enough about it. The stores were in common, but woe to the luckless husband or lover who was too shiftless to do his share of the providing. No matter how many children or whatever goods he might have in the house, he might at any time be ordered to pick up his blanket and budge, and after such orders it would not be healthful for him to attempt to disobey; the house would become too hot for him, and, unless saved by the intercession of some aunt or grandmother, he must retreat to his

own clan, or, as was often done, go and start a new matrimonial alliance in some other. The women were the great power among the clans as everywhere else. They did not hesitate, when occasion required, 'to knock off the horns,' so it was technically called, from the head of a chief and send him back to the ranks of the warriors. The original nomination of the chiefs, also, always rested with them."

W. J. McGee, "The Beginning of Marriage,"[9] indicates that the suitor among the Seri tribe on the south-west coast of the American continent had to pass through a fourfold approval of the female relatives of his sweetheart. First, his suit was instituted and carried along by the females of his family with the mother and the uncles of the girl. Secondly, if favoured, the youth was received into her house without the usual presents and articles of purchase. For one year his tenure was based entirely on his proved ability as a provider of the necessities of life, and as a fighter in behalf of the girl's people. All the female relatives of the girl's family had to be provided for by him during this period which constituted the third stage of his probation. The girl herself and her family as well pass under his direct protection, during this time. He is also admitted to her quarters and shares her couch "not as husband, but as continent companion." If he passes these three degrees of approval, he then becomes the "consort-guest" and children, if any, are received only into the clan of his mother-in-law.

Tyler,[10] "The Matriarchal Family System,"

[9] *American Anthropologists*, Vol. IX, page 376.
[10] *Nineteenth Century*, July, 1896, page 89.

quoting a letter by Howitt, states the following interesting customs in Queensland, Australia:

"When a man marries a woman from a distant locality, he goes to her tribelet and identifies himself with her people. This is a rule with very few exceptions. Of course, I speak of them as they were in their wild state. He becomes a part of and one of the family. In the event of a war expedition, the daughter's husband acts as a blood-relation, and will fight and kill his own blood-relations, if blows are struck by his wife's relations. I have seen a father and son fighting under these circumstances, and the son would have most certainly killed the father, if others had not interfered."

F. Ratzel[11] in writing on Malaysia says: "Among the Padang Malays the child always belongs to its mother's *suku* (a suku is a clan) and all blood-relationship is reckoned through the wife as the real transmitter of the family, the husband being a stranger. For this reason his heirs are not his own children, but the children of his sister, his brothers, and other uterine relations; children are the natural heirs of their mother only. . . . We may assume that whatever exogamy is now found coexisting with inheritance through the father (as among Rejangs and Bataks, the people of Hias and Timor, or the Alfurs of Ceram and Buru), this was formerly through the mother; and that the other system has grown up out of dislike to the inconveniences arising from the insecure and dependent condition of the husband in the wife's family."

The foregoing details largely consist of relations other than those of inheritance, but out of them

[11] *History of Mankind*, Vol. I, page 438.

grew known examples of peculiar regulations of inheritance solely through the female line. In Africa, with exceptions, this has been the rule. For example, in Wamoima, the son of a sister is preferred in legacies on the ground that "a man's own son is only the son of his wife," according to J. Lippert,[12] and Battell notes that four princes ruled the State of Loango because they were the sons of the sister of the former king, and further because the king's own sons were never allowed to succeed.

In Asia, traces of this custom are found in China and Japan, and exist in its strictest form in sections of India. For example, an Easias husband either lives in the house of his wife or else only visits her from time to time. Rank and property rights are discussed by Tyler[13] as follows:

"Laws of rank and property follow the strictest maternal type; when a couple separate, the children remain with the mother; the son does not succeed his father, but the raja's neglected offspring may become a common peasant or labourer, the sister's son succeeds to rank, and is heir to the property." In modern Arabia, descent in the male line is absolute, but W. Robertson Smith[14] has published records of the following practice in very ancient Arabia based on the female line of inheritance: "The women of the Jahiliya, or some of them, had the right to dismiss their husbands, and the form of dismissal was this: If they lived in a tent, they turned it round, so that if the door had faced east, it now faced west, and when the man saw this, he knew that he

[12] *Kulturgeschichte*, Vol. II, page 57.
[13] *Loc. cit.*, page 77.
[14] *Kinship and Marriage in Early Arabia*, page 65.

was dismissed, and did not enter." Property rights were still held by the females during the early development of male-line kinship. According to Smith, at this period the husband's divorce consisted in "Begone! for I will no longer drive thy flocks to pasture."[15] Then when marriage customs more like our own appeared, the same writer states,[16] "Our evidence seems to show that, when something like regular marriage began, and a free tribeswoman had one husband or one definite group of husbands at a time, the husbands at first came to her and she did not go to them."

W. I. Thomas,[17] after having used all the foregoing authorities, cites similar practices in the Biblical history of the Hebrews. "Numerous survivals of the older system are also found among the Hebrews. The servant of Abraham anticipated that the bride whom he was sent for to bring Isaac might be unwilling to leave her home, and the presents which he carried went to Rebekah's mother and brother (Gen. xxiv. 5, 53). Laban says to Jacob, 'These daughters are my daughters, and these children are my children' (Gen. xxxi. 43). The obligation to blood-vengeance rests apparently on the maternal kindred (Judges viii. 19). Samson's Philistine wife remained among her people (Judges xv.), and the injunction in Genesis ii. 24, 'Therefore shall a man leave his father and his mother and shall cleave unto his wife,' refers to the primitive Hebraic form of marriage.[18] Where the matriarchate prevails, we naturally find no prejudice against marriage with a half-sister on the

[15] *Ibid.*, page 94.
[16] *Ibid.*, page 173.
[17] *Sex and Society*, 1907, pages 67 ff.
[18] *Cf.* Smith, *loc. cit.*, 176.

father's side, while union with a uterine sister is incestuous. Sara was a half-sister of Abraham on the father's side, and Tamar could have married her half-brother Amnon (Sam. xiii. 13) though they were both children of David; and a similar condition prevailed in Athens under the laws of Solon."[19]

Human nature, we thus see, moves along the line of least resistance, first as a matter of experience and later of wisdom. Hence, while all the other elements of Society made the woman predominant in the home and the settlement and the rather more obvious source of the children, naturally she remained pre-eminent. Later, however, when improvements in social conditions permitted the men to take over more and more of the outside duties, in addition to hunting and fighting, such as agriculture, the women, through force of these circumstances, were slowly relegated to the home itself. There is nothing whatever in this process to substantiate the theory that such a change arose from the selfishness or parental indifference of the male. The division of activities was dictated solely to the end of securing protection of the woman, children and home which is in exact accordance with all known instincts of the human race.

In the comparison between the obvious relations of the male and the female to the offspring in savage tribes, Sir Henry Haine remarks appositively,[20] "Paternity is a matter of inference, as opposed to maternity, which is a matter of observation." One cannot avoid the question, Would not the social organization have been patriarchal if paternity

[19] C. A. Wilken, *Das Matriarchat, page* 41.
[20] *Dissertation on Early Laws and Custom*, page 202.

instead of maternity had been a matter of observation and plainly within the ken of these savage people? I have never seen stated the antithesis of this proposition from which probably arose the exact converse of the maternal system; so that in Roman law, for example (for a period at least), the father had the supreme right of life and death over the offspring.

This antithesis is that in intercourse the deposit of the vital fluid by the male within the passages of the female is the great and obvious portion of his relation; in fact, this relationship was formerly considered so important that the ancients applied to the male fluid the term "semen" which means seed. As pointed out in the early portions of this book, it remained for modern study with the microscope to show that the ovum of the female has an equal share in the joint enterprise of procreation.

As always, therefore, human development swung from the extreme of matriarchy to the extreme of patriarchy, and now it is in the middle of the road between the two, where it will surely stay. In economic conditions of the present day the cost of living is so high that our women are going out into the world in support of themselves or their homes into fields of activity which as recently as fifty years ago were closed to them. I am familiar with one family at the present time which I believe is an example of very many. Practically all of this family's life is at a standstill, because the husband works by night and the wife by day so that they never see each other except for a hurried breakfast and a delayed supper. Such relations are pathetic.

In further discussing the relation between man and

woman, Thomas makes the usual mistake of supposing that the interest of the woman is in the child and the interest of the man is in the woman solely because of her sexually attractive qualities. To me, as a physician, too many women have said that they are convinced of the perfectly natural and normal sexual feeling of the woman for the man directly on account of that same sexual attraction detailed by Thomas. Although the relations of the woman to the child are much more intimate than the man's relations to it, it does not follow that the child is necessarily subordinate in the man's interest.

It is worthy of note that human beings commonly come to grief when they adopt sexual policies different from those prevailing among the majority of animals and more or less contrary to the aim and laws of nature.

The animal has no objections or improvements to offer on those laws, and its struggle for existence in its environment is at least comparable to if not equal to that of man. The whole theory of evolution involves a specialization and an adaptation of the animal to its environment under the direct influence and circumstances of the environment. The theory of evolution is just as sound and fine a plan of creation as that of creation by fiat, and in a large measure is much more in agreement with nature as we see it about us now. This statement is worthy of interpolation lest the reader feel that the devotion of this book to the theory of evolution characterizes it as irreligious, which the writer specifically denies.

Animals obey the laws of two instincts—self-preservation, indicated in general by their search for food, and self-perpetuation, exemplified in regular

procreation of offspring, and are apparently fully satisfied with the exercise of these two instincts.

Mankind, on the other hand, specifically offers objections and tries to make improvements on the laws of nature, especially in self-perpetuation, with the usual result that unnatural practices are evolved and potential or actual sterility ensues. To be expected are the various grades of sexual ill-health, even though sooner or later actual barrenness may not occur.

Owing to the fact that young animals mature quickly and are able to take care of themselves early, polygyny or promiscuity is prominent among them—one male has several or many females attached to him because he can care reasonably well for all in hunting. The antithesis of this is monogamy, in which (notably among the birds) the male and female mate and remain together for a definite period until the young are hatched, feathered and able to fly. Unlike animals, young birds are very dependent on their parents. A pigeon-farmer, with many thousand birds in his possession, has told me that the mating instinct among pigeons is sometimes extraordinary in that if one mate dies the surviving bird may and sometimes actually does refuse to mate again, and that further during illness the healthy bird is most solicitous in caring for the other. This peculiarity is probably not invariable, and perhaps rare, but inasmuch as it is an actual observation it is most interesting as an expression of instinct. It is quite easy to see that acceptance by mankind of all the natural laws will in the end be productive of greater racial, social and personal good than the present effort toward what in the opinion of the author is regarded

as reform. The penalty of disobedience is slow, but it is sure, and usually it is as severe as it is sure, as a retribution for disobedience.

Among the strange efforts to solve the sexual problem, perhaps the strangest which human beings have tried is polyandry—a sexual situation in which one woman has directly attached to her a few or many men in a definite marital obligation. Westermarck[21] very clearly states one phase of this problem.

"Where polyandry serves an economic object or prevents the wife from being left alone or secures the production of offspring, it may be said to be useful not only to the husbands, or the first husband, but to the wife as well; and there may be yet other reasons for her to approve of it. . . ." There can be little doubt that the wishes of the women have been a contributing cause of polyandry; nay, from statements quoted above it appears that they have in some cases been the principal, if not the only, cause.

Little or no parallel of this is to be found among animals. Church[22] has an article entitled "A Vanishing People of the South Seas: The Tragic Fate of the Marquesan Cannibals, Noted for their Warlike Courage and Physical Beauty," which will repay careful study. This contribution shows that the policy of polyandry among these people has so worn out the women that, unless their customs are immediately and radically changed, the entire people will be extinct within about fifty years. Surely for human beings obvious crimes against physical nature, such as polyandry is, rapidly bring their own retribution. The same facts apply to the artificial

[21] Westermarck. *Op cit.*, Vol. III, pp. 195–6.
[22] *National Geographic Magazine*, October, 1919.

means adopted to prevent conception. They are all crimes against physical nature and sooner rather than later are followed by damage to the woman or the man (either directly, or indirectly through physical as well as social consequences).

In the writings and the discussions earlier termed futile (discussions as to the relative superiority of man over woman or of woman over man), the problem as a whole is not studied in the light of history and the real relations between the sexes is lost sight of. Just as no human being of intelligence would think of comparing the primitive implements of hunting, fishing, agriculture and the like with those of modern conditions (except in amazement that our aborigines were even moderately successful), so no one can study political conditions in those far-off ages (in which the chief was usually the man who ruled the others only by fear of bodily injury) without wondering how those people progressed out of such crudities into the modern system of political freedom in representative government. Furthermore, no one can compare a savage people's caves, huts and equipment with our present homes and their furnishings without being amazed as to how these aborigines secured reasonable comfort for themselves and security for their homes and their offspring.

The outcome of such studies is a realization of the ignorance permeating the aboriginal world and affecting its relations to the world of nature these people lived in. In warfare the victors almost invariably killed all their foes, whether wounded or captured alive, or forced the latter into brutal subjugation as slaves. The women of conquered

tribes were taken as slaves or as degraded consorts. These are the average facts of the usual warfare of those times, and it is in sharp contrast indeed with our modern conception of a victorious foe.

Incantations and witchcraft and sorcery were all these people knew of actual medicine, and yet out of their ignorance step by step has grown the modern art and science of treatment.

The origin of science and art and medicine is a strange mixture of sorcery, incantation and religion. On this point the most interesting epitome is given by Garrison :[23] " Apart from any theories as to his origin or evolution, we may assume that prehistoric man was not different from what we often find primitive man to be—a savage sunk in his animal instincts. At this stage of his existence he killed his food and fought his enemies with sticks and stones, raped his women, hid himself in caves and was probably not unaware of certain hygiene precautions which was instinctive in lower animals. A dog licks its wounds, hides in holes if sick or injured, limps on three legs if maimed, tries to destroy parasites on its body and warms in the sun, assumes a definite posture in sleeping and seeks out certain herbs and grasses when sick. It is not unreasonable to suppose that actions like these may have been as instinctive in a grown-up prehistoric man as they are in a primitive child of his race to-day."

So much for the simple origins of medicine. Continuing, Garrison says, " A further association of ideas led him to regard disease as something produced by a human enemy possessing supernatural

[23] F. H. Garrison, *An Introduction to the History of Medicine*, Ed. III, 1921, pages 19–22 incl.

powers, which he aimed to ward off by appropriate spells and sorcery, similar to those employed by the enemy himself. Again his own reflection in water, his shadow in the sunlight, what he saw in dreams, or in an occasional nightmare from gluttony suggested the existence of a spirit-world apart from his daily life and of a soul apart from his body, and in this way he hit upon a third way of looking at disease as the work of offended spirits of the dead, whether of men, animals or plants. . . . Savages, as a rule, cheerfully accept all three, while a lingering belief in human sorcery and the displeasure of the dead is always a trait of the peasant and sometimes of his descendants in civilized communities."

The true perspective of our problem is the one we have given; unfortunately when modern writers approach the question of the fundamental relation of the sexes, little attention is paid to the status of Society—a situation in which every person finds himself and which is inextricably entangled with the sexual relation. Woman of the past in those far-off periods was treated badly in comparison with modern standards—this is not really to be wondered at. No other issue could have been the outcome of the state of such societies as we have been examining. It is a waste of intellectual energy to ascribe the condition of woman to various characteristics of man. Quite to the contrary, her status arose from all the relations and circumstances of social and political life as general economics and racial civilization advanced upward.

However, many feminist writers start with the proposition that the modern political and social condition of woman can be improved, not through

the improvement of civilization as a whole, but rather through some peculiar twist given to man's physical and mental make-up. From this obviously impossible premise they argue backward from the present to and through the past. It is there that they find, in the crudities of life among aborigines, the underlying basis of the so-called abuse of woman.

As a matter of social development and progress we have seen that the sexual tie between man and woman is entirely a natural and normal one, not only because it rests upon the laws of biology and physiology, but also because it has given us the flower of our institutions and built for us a set of ideas which cannot be dismissed with contemptuous disregard. Indeed, our present Society has been dearly bought and it must not be bartered away for nothing.

We shall next consider social conditions in their sexual expressions as they exist to-day as the results of social development up to the present racial epoch.

Share III

IGNORANCE OF SOCIAL CONDITIONS

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I

THE function of this Share is to consider the conditions of to-day from their social standpoint—that is, as they are, and not as they once were or as we hope they will be. While the development of mankind has been generally along the lines of improvement, the net result to-day is far from perfect: but at the same time it cannot be condemned for that reason. Someone had said that nine-tenths of the world do not know how the remaining one-tenth exists—or even, in fact, that it does so. One might add that this majority is indifferent as well as ignorant—a fact which above all others makes the social evil so difficult to handle. Conversely, the remaining one-tenth of the world does not know how the great nine-tenths live, and partially out of their ignorance and indifference again arise the difficulties of social organization.

An incident illustrating lack of knowledge and concern with social difficulties came under the writer's observation during the war—a time when the problems of venereal disease were uppermost in the minds of the community. As a class, women deliberately divide themselves into two groups: those who frankly admit the conditions and are willing and eager to improve them, and those who consider themselves superior to the whole matter and refuse to devote any effort to its solution.

A brief illustration of the point may prove helpful. In a certain suburb of New York City the *laissez faire*

women gave the venereal disease problem no consideration until a government social-worker reported that their own sons had been seen joy-riding with those women who contribute their own share to the social problem. With the danger thus planted in the sanctity of their own homes, the self-righteous saw the problem in a very different light; in fact they then became so much engaged in embattling it that they almost overreached the dictates of common-sense and experience.

One cannot say too emphatically that it is through errors like these that the complacent woman contributes to the social evil of the world, and entirely too many women persistently so contribute.

The woman of ease—loved, protected and respected—has usually had few problems to handle, and perhaps even fewer temptations to conquer. Almost entirely unfamiliar with that sexual passion for man which can hardly be denied or controlled, she neither possesses these mental and physical characteristics, nor has lived in that environment, which would give her interest, sympathy or knowledge of the factors which have made for the degradation of her outcast sister—who, contrariwise, has been the victim of practically every possible disadvantage. These women are like the bird in a cage —compared with the bird in nature. If exposed to the open air of doubt, difficulty and discouragement, they become sick with what might be called moral influenza or social pip. If they escape from the cage, they die of exposure and starvation because they do not know how to take care of themselves.

The writer had a succinct revelation of the attitude between these two groups of women through one of

his patients. This patient, of reasonably good birth, in the midst of an uncontrollable sexual devotion to a man, had been thereafter deserted. As an outcast from her home, she drifted into limited prostitution, again became devoted to another man and thereafter opened a house of ill-fame though she no longer herself remained a prostitute. Thus, the instinct of devotion to one man was again normally present to her credit while the demoralization of having been cast off by her family manifested itself in her unsavoury house and its business. She finally was arrested, convicted and served her term in prison. There she came under good influences, determined to reform, and did so. Her regeneration was so complete that she entered the field of social uplift among the very women, fallen or falling, who had previously been so much in her life. The sympathy of her viewpoint was such that she was the most successful worker the writer has ever known. She then married a man of definite business success and social standing. She is now making for him an ideal wife because the marriage is founded on the sole and lasting happiness of a normal physical basis.

The whole point of her example is that, in comparing her experiences with fallen and with virtuous women, she said that in very large measure the former would not stoop to the smallness and the hyprocrisy which seem to be meat and drink to the latter. Of course a case of this kind cannot be taken as a standard or universally applied to women. Nevertheless, its suggestiveness is not only far-reaching but is also consonant with the writer's own experience, to wit, that the average virtuous woman totally fails in her contact with unfortunates because

of the limitations of her own attitude. She seems to be congenitally unable to put herself into the position of anyone else.

II

How little even socially prominent women know of the basic factors in tenement-house life, from which proceed subconscious indifference to the dictates of modesty, is suggested by the following incident related by a member of the audience. In a lecture the social leader had said:

"Now, girls, no matter what your home conveniences may be, as to bathtubs, you can all arrange for a sponge-bath which requires only basin, water, soap, washcloth or sponge and towel. This simple outfit will secure reasonable and healthful cleanliness."

After the meeting my informant went up to the speaker with the following question:

"Please tell me how I can provide for a sponge-bath when my home surroundings are these: In a tenement house my sister and I sleep together in a middle room, through which three grown brothers must pass to the rear room, which is somewhat larger, where they sleep. Their times of coming and going are irregular and cannot be anticipated. It is difficult even to secure modest dressing in the morning and undressing at night. It would be still more difficult to attempt the sponge-bathing."

This simple narrative opened the eyes of the speaker to living conditions of which she had never apparently heard. The little embarrassments of the toilet from day to day and the greater possible

embarrassment of the bathing, however, are not all the factors in the problem. Another factor is the cumulative breakdown of subconscious modesty in the girls and the boys. The rank and file of our social outcasts receive as recruits from just such homes as these the sexually precocious and unbalanced girls and boys. What a pity it is that all of us not only do not see the problems as they are, but also do not see life as others are actually living it! What a growth in common charity this knowledge would stimulate like sunshine on a plant blanched and colourless through the blackness and dampness of the cellar-life of ignorance.

There is a close similarity between the probationer in a school for nursing who does not make good, and the woman of the protected class who is led into the field of sociologic effort but soon wearies and leaves it, often without accomplishing anything whatsoever.

In our hospitals a great many young women apply as probationers with the poetic theory that nursing consists of "smoothing the fevered brow and holding the wearied hand" and that sympathy exhibited in some such way is the underlying duty of the nurse, rather than much hard and difficult work. There is nothing menial in the vocation of nursing when properly accepted and undertaken, but the moment such young women begin that which might be thoughtlessly called menial duty or even drudgery in terms perhaps of bathing very dirty and unseemly patients, all their so-called inspiration vanishes and they resign from the training school because nursing is by no means the "fun" which they seem to have expected.

In the same way women of wealth with little or no perception of the complexity and difficulties of the problem of sexual depravity in the world will evidence an interest in its sociologic side by visiting various institutions as a rule solely with morbid curiosity. As soon as this impulse is gratified, frequently in terms of one visit, all contact with the work ceases because the subjects of the curiosity, namely, the young women, may not satisfy the preconceptions or expectations of the visitor. There are two outgrowths of this tendency to " pass by on the other side," and each is equally important. First, all such rescue work is poorly supported instead of being regarded by the women of the community as perhaps peculiarly a woman's work among and for women, and through the women a woman's work for many of the men involved in the problems and thus finally a woman's work for the sexual obliquity of the community. It is the failure of the average woman to see this basic fact that constitutes a large part of her double standard and a very large element in her own addition to the said sexual wickedness of the human race. The second point is that the institutions as corporations are always inadequately supported financially, whereas again the wealthy women of the community should be contributing members to all of them at the rate of $5 or $10 a year, which would secure the capital for absolute efficiency and wide extension of the work.

Among my patients is a millionaire who takes what seems to be a normal viewpoint. He is now refusing to give his wife money for such projects not because he does not recognize their importance but because his wife is willing to dismiss all her obliga-

tions by simply sending the money. This man believes that his wife should take an active, personal interest in a few of these organizations exactly as he in in his own business has organized a most complete social service department. In other words, this man is not willing to have his wife gratify her morbid and curious impulses by casual contact followed by his own cheques. I am convinced that he is on the right path of progress in all these relations. What people do is just as important as the money they give, but the doing must be well and consistently accomplished.

The truth that women instinctively know that the majority of their sex do not possess a broad viewpoint, is illustrated by the author's experience in court in connection with a marriage annulment case. The woman said frankly that she was very glad indeed that the decision rested with a man and not with a woman, as referee, because of her certainty that in the latter case she could not be sure of a judgment founded on breadth of experience, generosity of mind, and appreciation of circumstances, so that the problem as a whole could be weighed and valued. The facts in this case were the following: In rather early life the woman had been married to an unworthy man, whom she left because he had inoculated her with venereal disease. Later a true love affair arose with a man who desired to marry her and whom she likewise was desirous of marrying. Legal difficulties and ignorance of legal procedure prevented any action against the deserted husband until, after some difficulty, he was located. Therefore, she did what many women to-day are doing, not on account of legal difficulties but on account of

the high cost of living, namely, she established and maintained common-law wife relations. This is the factor which she was sure the average woman would condemn unduly because unable to estimate the condoning circumstances. The question of annulment had, in the eyes of the law, no possible relation with her common-law wifehood. It is exceedingly doubtful whether the average woman as constituted to-day could accept this simply basic problem, hence the viewpoint of the plaintiff in this case is correct as against her own sex. The annulment was granted and a happy marriage has been the outcome.

It is time that the entire community awakes, and remains awake, to the factual basis of the sex instinct. The plain fact is, that the male attracts the female as much as the female attracts the male. Although the quality of the attraction may be different, the degree is undoubtedly identical, notwithstanding the affectation of denial of some feminists. In other words, the forces when normally considered and truthfully admitted are equal in opposite directions. One does not need to be a master of biology or a savant in physiology to realize that any other belief is fallacious. If it is not fallacious, then the human female is different from the female of all other animals in her instincts toward the male and in her acceptance of him.

A specialist in the diseases of women, while testifying as an expert in the presence of the writer, said that he had been medically and legally responsible for about 100,000 women in a professional career that covered three decades. Under oath he stated that he had always made it his business to obtain an

answer of his patients to the question as to their normal sexual instinct. His opinion was that more than five-sixths of all women possess a normal instinct toward the male, and will confess this when they really are honest. And most of the remaining one-sixth were not speaking the truth, he was convinced, if they denied that they were sexually attracted. This conforms with the opinion of one of the patients of the writer, who, as a woman of mixed sexual experience, admitted that his statement of the situation is a true one. She further said that the greatest difficulty is in getting the average woman to speak the truth about such matters because she is hypocrite enough to think that a denial of the truth is proof of modesty. Out of this dictum must grow the social principle that sexual relations are a *contact* of two—a woman and a man—and a *contract* of two—a man and a woman.

One of the police justices of New York City before whom necessarily much criminality of the sexual type has appeared says openly that in his opinion, based on an experience of many years, the tendencies, obligations and responsibilities are practically equal between the two sexes, so that no distinction may be faithfully or wisely drawn. Such an observation corroborates the foregoing conclusion that these matters are a contract between the sexes. The other dictum, to wit, the contact of two cannot be controverted, as has already been indicated and established in our studies of biology and physiology.

Ages of civilization with its burdens have distinctly modified the bodily activities of woman so that her sexual functions vary within somewhat wide limits. Further, the relations of motherhood

and other interests of Society at large together with the psychical relations of the child to its parent or parents, have tended to make gratification in a purely personal and solitary sense largely controlled by these rights of Society. Reasonable success has marked the progress in these directions up to the present generation, but modern tendencies are in another direction. There is no question about the advance of the age limit of marriage. The decade during which sexual activities are normally and properly the greatest—namely, from the 20th to the 30th year—is reached midway by women and left behind by men in hundreds of cases before either is able or willing to marry. The high costs of living are almost equally prohibitive in city and country. Briefly stated, these are the burdensome obstacles to marriage and the organization of a home.

To persons who are really in love with each other, which in the opinion of the writer presupposes a high-minded but almost uncontrollable sexual passion towards each other, the high costs of living are fundamentally the basis of all temptation and the actual circumstances in which temptation is yielded to. If we now add to these economic dilemmas a knowledge of contraceptives, we have the toboggan-slide into easy sexual relations down which a larger and larger number of couples are sliding. Failure to recognize, appreciate and sympathize with these factors is another source of contributions by many women to the social evil. One college girl has said to the writer: "When will Society learn that sexual intercourse is a matter personal with the individual!" One could readily write a long treatise proving that it is by no means solely a personal matter.

III

At least three mental processes underlie much of the peculiar attitude toward marriage and its responsibilities to-day. And here we come to the "virtuous" woman's economic reasons for her frequent betrayal of her marriage contract. They are far from subconscious, unsuspected manifestations; on the contrary I believe they are deliberate and purposeful and may be summed up in three very old-fashioned words,—selfishness, ambition and fear.

Selfishness is used here as the parents' unwillingness to make those sacrifices for their children which their own parents made for them. To the writer as a physician, this is a contemptible human attribute. Such selfishness means that a willingness to beget children is overshadowed by private considerations. Selfishness may thus be considered secondarily as a desire to possess various luxuries in life rather than other human souls in the form of children.

The theory of this second angle of selfishness is illustrated in an extreme degree by this story. The writer has a patient who is an automobile agent. He recently sold to seven newly married couples, most of them childless though possessing their own homes, seven motor-cars. The principal cost of each car was covered by a mortgage on each home. There is no doubt that the parents prided themselves on their childlessness as a clever procedure and on their business acumen in having purchased the cars for pleasure only with the proceeds of those mortgages. With equal folly none of these cars was insured. In an amazingly short time—days rather than weeks—all were wrecks, either by accident or fire. Let us

hope that the parents, figuratively speaking, sat down among the débris to think over and talk over their childlessness and to stand aghast at the vision of their unborn children.

Ambition is the real impulse of much progress in the world and is one of our noblest aspirations, especially if it is seasoned and tempered with a certain amount of humanitarianism. But ambition which turns about one's own self is so little distinguishable from selfishness that one may say justly that there is no difference between them. Ambition which takes into consideration one's very positive obligations towards others in the world is, however, quite a different psychological motive.

The latter is not, whereas the former is, the type of ambition which almost uniformly underlies one of the types of childlessness seen among many modern women. Through it again they become contributors to the social evil in the world because the men whom they marry are disappointed in their parental instincts, and find themselves in an unnatural sexual environment. The usual outcome needs no description. It may be stated, however, that these marriages stand high in the scale of unhappy unions because they are not founded on a normal physical basis, without which no marriage ever has been happy and without which no marriage ever can be happy. The women of this ambitious group choose to rate in the outer world in professional, mercantile or social preferments. They rarely realize until entirely too late in life that they have missed the greatest of all titles, "Mother," through having deliberately abandoned the highest of all professions, the most satisfactory of all business and the finest of all

social relations—" Motherhood." If their husbands agree with their sexual irregularities, then in turn they too deliberately step aside from that other noblest dignity, " Father," and that other most elevating relation—" Fatherhood." The word " profession " is used advisedly because the most difficult of all callings is that of successful parentage. The term " business " has been written with forethought because there is no investment, in terms of happiness, to equal that which is ensured by a large family. Finally, the term " social preferment " is used with judgment because necessarily the mother and the father of fine children possess a social prestige subconsciously at the hands of the community of which barren couples and single persons never can boast.

Fear is the third motive already mentioned. And it is remarkable on how trivial a point will turn the question of accomplishing or avoiding or illegally terminating parentage. Several years ago I had a married woman request me to perform a criminal abortion on the ground that her pregnancy had appeared before her home had been built and that she wished to oversee the building of it. The reply was that the workmen would probably put up the home better without her help than with it; then, noting that she wore the scapular of a Roman Catholic, I asked her to go to a neighbouring priest, whom I knew well, and mentioning my name, ask for a written certificate permitting the abortion to be performed, adding that I did not agree to do the operation if she produced the certificate.

Her reply was: " Oh, of course, Father —— would never give the certificate."

I then said: " Madam, what right have you to

come into the office of an ethical physician with a request which you know your priest would call blasphemous? Moreover, will you tell me whether you truthfully think that the baby in your womb would ever be there if it had the right to choose between you and some other woman without your damnable tendencies as its mother?" The writer never knew the outcome, but the lesson may at least have made a scratch on the surface of a heart harder than flint.

Fear of the dangers of pregnancy and childbirth seems to thoughtful students of these problems to be a factor of considerable importance, and it is often claimed to be such by the women themselves. The sole conditions which make this anxiety proper are those of bodily abnormality or disease, of which both are easily demonstrable and measurable beforehand by a competent obstetrician. Even when their absence is proved, fear inspires the reason for believing that some peculiarly adverse selection is to be visited on the potential mother. It is a common complex. When carried to its logical conclusion, in terms of refusal to undertake motherhood and even to live up to the sexual obligations of married life, it becomes a hobble on the race. It is interesting to observe in this connection that when there is this fear of maternity there yet is no fear of abortion—although one abortion is commonly more dangerous for the woman than two average or normal deliveries.

A rather consistent case has come within the observation of the writer in which the woman for ten or more years took this viewpoint, although both she and her husband were entitled to offspring on

account of their long line of family heritage. The husband was intensely loyal and managed to avoid the usual outcome of such cases. However, when the writer asked him how he tolerated the form of marital infidelity of which his wife was definitely guilty, his answer was:

"After a while one learns not to give a damn!"

If the contrary outcome had been the fact and this man had become promiscuous, Society would have blamed him and not the woman. This is the "single standard" applied to such cases concerning which Society gives little thought, and of which it has little realization. No one can question the moral misfortune of these cases, but in the last analysis the responsibility does not by any means rest with the man. What rational and logical mind can deny that the moral obliquity is shared by the woman in equal terms? Society must learn a new underlying principle and consent to be guided by it—namely, that promiscuity is by no means the only form of marital infidelity. As already pointed out in a few of the states of the United States, the form of marital infidelity of which the foregoing wife was guilty, is regarded as desertion of the husband notwithstanding the fact that she may continue to live under the same roof. Desertion of this kind, in fact, is made grounds for divorce in the states mentioned.

I recall the tears shed by a patient in my office while he was telling his unhappy story.

He had married a young woman of social aspirations. On finding herself pregnant at the end of about six months after marriage, she decided to terminate it without her husband's consent or knowledge. When the writer asked why she did not go to her mother for

guidance, her reply was that modesty forbade, because her mother never allowed such things to be spoken of. (This is an apt commentary on the lack of education of girls, of which notice will be taken a little later.) She therefore went to a friend who, like the majority of such "friends," had nothing whatever to say about the dignity and reward of motherhood, but took her to someone who would do the trick with dispatch and dexterity. "Friends" of this type are the "bad company" and "evil companions" of young foolish wives and their advice is always: "Go to Dr. —— and have a slight operation done." In order to hide the operation from her husband, this woman was in bed for only an hour or two. Later, however, she became infected. The husband's tears were over the fact that, after a married life of nearly twelve years when she finally decided that she would accept motherhood, she was found to be too damaged to permit this. In this period the husband had expended about a thousand dollars a year in the futile effort to restore her to sexual perfection.

Failures of this kind are almost as fruitful a cause of essential barrenness as venereal disease, which has latterly correctly come in for its full share of blame. The number of the former is considerably less than that of the latter group, but the degree of barrenness is equally absolute. If the man in this last case had been overpowered by his parental disappointment and had contracted a common-law marriage and had children through it, then Society would have blamed him, while the wife would have escaped social censure. Nevertheless, from a human standpoint, it is to be hoped that Society will soon place proper

blame upon the wife. In the dictum that promiscuity is not the only form, she was as guilty as her husband in her marital infidelity. The number of such women in the community is far larger than is ordinarily suspected. All the women in these cases, although they may not be sexually promiscuous and therefore are called virtuous, militate enormously against the social happiness of mankind.

IV

A word must now be said about the single standard of morality under which women are blamed for sexual obliquity out of wedlock. Society is learning to weigh the consequences of underpayment of women in business. They are required to dress well on salaries utterly inadequate. The policy of a minimum wage is beginning to show itself and will later become a definite principle. But until that time Society at large must carry its full blame for this situation. The salary of the average shopgirl in summer (when laundry bills are very high) is hardly more than enough to pay for mere laundry work. Hence, through insufficient wages, a very large number of this group are driven into a life which may be called restricted or limited prostitution. One girl will have six or seven men attached to her, all joining in her support to make up for the deficiency of her salary. Each man has his appointed night of visiting her. Condemnation not of the girl but of Society in its attitude toward her is really necessary. Some day, it is to be hoped, that condemnation will be so pronounced that a remedy will be found through the elimination of such competition in business as is said

to-day to be the chief obstacle against a successful application of the minimum wage principle.

Girls in this situation are exactly in the same situation as the men, who, through deficiency of income, cannot afford to marry and have their own home, and who are driven into relations with just such girls or into sexual promiscuity of even less dignity. This whole situation is unfamiliar to few in the community except physicians. The principles certainly apply to the girls and the men alike ; and with equal truth and justice it may be said that neither group would instinctively be doing as they are if social conditions were otherwise. These are facts of which the complacent woman of the world knows entirely too little. When she learns and accepts them, she will be in a position to aid in developing an intelligent social viewpoint. Educated, if not informed, she has the leisure and the money and the influence to affect sentiment which is the true motive of reform and we look to her to do it.

It is not saying too much to state that in a certain sense a woman out in the world is a biological blunder. Perhaps this statement will be regarded as reactionary. But if it is not true, why do nearly all women immediately leave profession and business and enter married life the moment they receive an acceptable opportunity ? We have not yet had sufficient experience with the present arrangement in Society to be sure that a very large and increasing number of women engaged away from their essential biological specialization is any real sociological advantage whatsoever. Judgment must be suspended for at least two centuries. This limit of time is taken on the ground that the last two hundred years are

admitted with little dissension to have marked the greatest period of progress within the human family in an era of such brevity. Whether the next two hundred years will equal or exceed them cannot be decided until after the period is past. It is futile and premature to endeavour to make forecasts. Retrospection nevertheless reveals the interesting fact that the said progress was all made without those changes in the social organization which the feminist enthusiast claims to be essential; and it must not be forgotten that our relative and definite civilization of the present was bought at high cost in experience. Whether the experiment of the present is going to be a sudden advance cannot be foretold. Perhaps it will be and perhaps it will not be. Certainly, as a physician noting its tendency toward definite increase in sexual irregularities, the writer feels that the so-called advance is open to challenge—if not condemnation. About two hundred years alone will be the deciding factor and not less.

V

The factors underlying present social conditions may be regarded as lack of education, prostitution and illegitimacy, as the bases. Each embraces within itself a number of allied and subordinate factors which cannot be studied in a brief work of this nature.

With regard to the physiology of sex, women must realize that mentality plays little or no part, except in those occasional cases in which overactivity and other potential or actual perversions exist. No woman, for social convenience or any other cause,

can determine the onset, duration or termination of her monthly period. Neither can she alter the normal rest between. In the same way no man can alter the rate at which his testicles produce semen. Both women and men may, however, by an act of will, control gratification in terms of actual sexual contact.

Our girls are denied a proper concept of the normal physiological meaning of menstruation, sexual urge, and pregnancy. Every girl should be told that menstruation is the time when she produces her germ-cell in preparation for impregnation. Sexual urge in normal women is present about this time, and is likewise a healthful physiological symptom. Pregnancy, which may be the outcome of its gratification, is also a biological situation. None should be an object of shame or guilt. All should be objects of reserve and delicacy. None of the three can be changed on the bases of biology and physiology. All must be accepted because none can be denied. All must be honoured because none should be condemned. One of the most arbitrary contradictions which the writer has encountered in these matters is the fact that women who seem to be ashamed of these perfectly normal activities are not ashamed at irregular efforts to control menstruation with douches and baths, usually with the outcome of well-deserved disease of the ovaries, tubes and uterus. Nor are they ashamed to commit criminal abortion. In contrast with this attitude is the spirit of the more normal woman who is at all times proud of her functions, no matter which of them is at the time uppermost.

A very serviceable illustration of the shortness of perspective, in other words, of the misinformation which women seem to have in these matters, is the

result of two questionnaires sent out about fifteen years ago by one of the leading women's journals. The first questionnaire was addressed to one hundred mothers and asked for descriptive details of the kind of men they would prefer their daughters to marry. A child's kaleidoscope would hardly produce a greater variety of colour and figure than the kinds of men described by ninety-eight answers which contained attributes that in the main would be classed as non-essential. They were in emphatic contrast with the attributes contained in the other two answers. These asked that the husbands of their daughters be good fathers.

The second questionnaire was sent to one hundred young women containing the question, What kind of man would you like to marry? Again the kaleidoscope came into action and ninety-nine girls went into foolish details concerned with entirely superficial elements. The solitary one stated that she desired her husband to agree with her about the essentials of bringing up the children. The reader should note carefully that this one wise girl used the plural "children" and the keystone of marital relations as "essential." The statement could be hazarded that of the two entire groups the former two mothers and the latter one daughter are the only ones who had the correct foundation for happiness—among two hundred women! Women who do not possess these fundamentals, no matter what their other virtues may be, cannot expect happiness in marriage and, as a matter of fact, they usually create a large part of their own unhappiness. In speaking of these questionnaires in a lecture before a woman's club, the query came from the floor

whether or not the ninety-eight mothers and the ninety-nine daughters might not be credited with the same ideas.

A questionnaire of this or any other kind must be accepted in good faith or not at all by those who answer it and it must be answered similarly in good faith or not at all—otherwise the whole research behind a questionnaire will be void and of no effect. Therefore, when the foregoing question was asked I immediatley rejoined that such a question is not only an apology for the incompleteness of the individual answers, but also is a fallacious attempt "to get behind the returns," constituted by the statistical records of two mothers in a hundred and one young woman in a hundred, giving an answer of far-reaching character. This actual record cannot possibly be changed by supposing that all women had the same ideas but simply had failed to utter them. The fact is they did not utter these valid thoughts and are therefore responsible in every way for their own other answers, because, as already stated, the questions were all asked in good faith and all the answers were presumptively given in good faith.

In matters of this kind results must be taken as they are and not as they might be. Moreover, the answers correspond very closely with the observation of the writer as a physician in discussing these matters with his female patients.

Undoubtedly much of the conflict in matrimony arises from just such lack of forethought and shallowness of judgment: in a large degree eugenic selection has not yet been accomplished. In a certain sense the burden should be laid chiefly upon

woman because our social order at the present time leaves selection largely in the hands of the woman. Also rightfully, as feminists claim, or wrongfully, as the writer believes, this whole question is regarded as nearest to woman on account of her personal biological responsibilities. In other words, whereas the feminist of to-day tries to belittle the essential quality of biological specialization for women, when discussing the matter in general or when taking cognizance of a detail like the one mentioned, they are prone to magnify that biological specialization. In other words, that side of the argument at the moment which best suits their purpose is taken with almost bewildering rapidity of shift in viewpoint. This is a peculiarly human frailty, but is especially the frailty of women. Notwithstanding the very errors of which we are speaking, the human family throughout the ages past has done well on the average, and should receive a due degree of credit. As stated a few pages previously, it will probably take two centuries before the human race can be assured of the great progress prophesied to-day by enthusiasts of the feminist persuasion.

VI

As knowledge of natural laws conduces to the dignified acceptance of Nature, the young girl should be instructed in these principles. For the education which the girl receives is the foundation of her attitude as a matron. And if as a girl she is not prepared for marital relations, if she is not accustomed to thinking of them as simple and normal, her wedding night is almost certain to shock her. More

than any other point in her instruction, there is one which every mother should impress upon her daughter, namely, that marital relations are not a favour granted by the bride to her husband, but rather are a privilege which is to be shared by both equally. In other words, the favour is no more the wife's than the husband's. The woman who denies this viewpoint to her daughter directly contributes to the social evil in the world.

The statement that the shock of intercourse to the bride arises from previous experience on the part of the husband—an explanation that sometimes is put forward—is by no means tenable. The part which the male plays in sexual relation is so positive that he never needs instruction. We are speaking only of those who are normal instinctively, and who therefore represent the vast majority of the commonwealth. I have made it a professional duty to ask and have found that, indeed, the great majority of men in this group seek to forget their previous experience and to avoid anything which might remind them of it. The mantle of oblivion is what the man aims to throw around his former errors, especially if the woman he marries does inspire him in all ways. One may imagine easily the effect on such a man of the woman who ceases to inspire him in the natural ways set forth in these pages chiefly through secret and false ideas of her own.

The shock to the bride usually receives an undue amount of attention. A parallel condition is seldom considered, namely, the shock to the bridegroom incident to his discovery that the woman who claims to love him deliberately excluded the sex-love with-

out which the marriage relation is a mockery. This type of shock is quite as common as the one unduly celebrated in behalf of the woman. The following incidents came within the knowledge of the writer through his year-in and year-out experience as a physician. While they represent more or less extreme experiences, they are, on the other hand, the logical outcome and the final outgrowth of the misinformation if not the ignorance with which altogether too many women are allowed to undertake the marriage contract.

A definitely fine quality of man, intellectually and morally, had his bride jump from the bed and rush in her nightclothes down the corridor of the hotel into the arms of a mere servant, asking protection from her husband. The situation arose, not through any act of inconsideration by the man, but through ignorance which the women in the family of the bride had forced upon her, up to the very day of her marriage. Doubtless they regarded this ignorance as a token of service and as a means of preparation for holy matrimony!

The question arises: "What could the young woman do after such a performance so shocking to her husband to reinstate herself firmly in his affections?" An incident of this kind must leave on either woman or man a memory whose scar never heals, and from which may grow any kind and degree of marital disrespect and distrust. If virtuous women do not contribute to the common immorality in the world by such misguided policies, perhaps the reader of this book may work out for herself, better than the writer has been able to do for himself, what else in fact they do accomplish. No one will dare

assert that such conduct improves the moral complex of the race.

The preceding conclusion applies with equal emphasis to the case of a young man whose bride of a night threw table utensils at him at breakfast the following morning. A no more grotesque reaction would have been for the bride to have started immediately for home and mother, with the express statement on her lips that the memory of such foul circumstances could never be obliterated. The writer has seen in a law digest the record of a case in which a bride had her husband arrested the following morning on the charge of attempted assault. After hearing the evidence of both sides, the learned judge threw the case of the woman out of court with the instruction that the idea of assault is absolutely foreign to the fundamental religious, moral and legal concepts of the marriage relation, and that therefore her claim could not be listened to. With entire propriety he further advised the woman to go back to her husband and begin to live with him in strict accordance with the said religious, moral and legal obligations.

A man is well known to the writer who began his married life and lived it consistently on the principle that he did not desire relations with his bride and wife unless she quite frankly consented and sought them as sincerely as he did. Instead of honouring and appreciating this high-minded viewpoint, the woman has been so disagreeable that positively all physical attraction by his wife has left the husband, so that instinctively he does not even like to kiss her ; and indeed he does not kiss her except for the sake of appearances. Incidentally, long after the foregoing

circumstances had established themselves solely through the wife's misconduct, another woman crossed the man's path, and with an entirely different result. He is living out his sexual life with this woman exactly as he offered to with his wife, namely, on the highest possible planes of good will and consideration. The response of the second woman is exactly the opposite of that of the wife, so that their relations in every possible way are sublimely happy. No one can condone in a full degree what has happened and is continuing to happen, but in the last analysis the greater fault lies with the wife because she deliberately threw away in large measure that love of a quality which the man wished to give her. Perhaps she did not value it because originally she did little or nothing to earn it. Certainly she has done nothing within wedlock to hold it, yet she considers herself a wife of unusual virtue. She would go almost into hysterics if told of the new life her husband leads and be crazed with rage if informed that her own misconduct constituted the first and chief immorality in their marriage.

VII

The question is often asked of high-minded physicians why intercourse in wedlock cannot be limited or should not be limited to the purposes of reproduction only. This manner of stating the question is somewhat fallacious, because biologically and physiologically throughout the animal kingdom as we know it, intercourse never occurs except for the purpose of reproduction. The foundation on which this statement rests is the instinct of the

female never to accept the male except during her rut or menstrual period, at which time she has developed her sperm-cells in readiness for impregnation.

Probably it is through the influence of civilization that this even balance has been almost entirely obliterated : in any event the human female, instead of becoming pregnant with certainty after a few intercourses, is in reality very difficult to impregnate. This statement is made as a cautious comparison between the females of the animal and human species. From the purely racial limitation present in mankind only, it follows that the sexual effort at impregnation is repeated and frequent rather than single and infrequent. Again from this fundamental fact it follows that the sexual activities of the human family are obligatory upon it and that they are by no means manifestations of wickedness. It is certainly a pity that the doctrine of sinfulness has been impressed upon the subconsciousness of mankind and especially upon woman's, for it has seriously warped the human mind in its attitude toward the naturalness of the body's functions.

Another question which is asked and should be frankly answered in a book of this kind is whether or not sexual relations should continue during pregnancy and lactation. Again the insurmountable physiological answer is the only one which may be offered. Up to the time when the size of the fœtus (through changes in the body of the mother, namely, after the fifth month) makes the relation mechanically very difficult if not impossible, coitus is physiologically possible and proper, provided there is no immediate ill-result for the woman.

The physiology and the propriety, in short, rest on the sexual habits of the couple. For example, if the frequency or the cycle within which the husband produces his semen is a few days rather than many days, the physiological requirement at once becomes important. Therefore, this relation is one of the essentials of married life which must be adjusted or compromised because it is an essential. While one must grant the fact that sexual relations are not inevitable for health in the sense of promoting longevity, they are nevertheless extremely important in preserving the nervous and physical balance of many individuals. If sexual activity were necessary for longevity then unsexed members of the animal and human families, male or female alike, would be shortlived, whereas the exact contrary is the fact. The bodily energy which is devoted to the development of sperm-cells is left free for other development. Hence, unsexed animal and human creatures are almost always larger if not stronger than the normal type.

That sexual activity is imperative and imperious for many human beings, however, is shown in women and men alike. There is no other explanation for the familiar fact that one frequently sees women who up to their marriage have been excessively frail or nervous, often being victims of ovarian and uterine disorders. With the instantaneous result comparable to washing chalk-marks off a blackboard these women change their abnormal characteristics for normal, within a few days or weeks after matrimony—that is, after they have indulged in normal sexual relations. It is foolish to ascribe this change to mental satisfaction at having a home of their

own because this satisfaction never has been known and never will be known to change conditions of the sexual organs as Nature has given them.

A concrete example of the same phenomenon as applied to men is included in the writer's professional experiences. A lifelong friend among the clergy, a man of the highest possible morality, saw his wife on the verge of physical breakdown. Advice was given that any more children would probably be fatal. He, therefore, practised total sexual abstinence. In consequence, however, his own vigour was impaired very seriously. The author's advice was that obviously he was one of those human beings for whom sexual balance and gratification are as important as regular exercise in the fresh air and regular attention to the functions of his urinary and digestive organs. On this basis he was instructed how impregnation would be avoided while regular normal relations with his wife could be resumed and continued. In less than three weeks this man completely recovered and reported that his manifold professional obligations were again sources of enjoyment, inspiration and satisfaction and not causes of irritation, impatience and discouragement. The woman of modern modesty who does not recognize these basic facts as they may apply to her husband, or the wife who denies them, commits the unvirtuous act of furnishing her husband with the keystone of the arch in his temptation. She cannot possibly escape her share of responsibility if he leaves her for the arms of some other woman.

VIII

Prostitution is often descibed as the oldest profession in the world, but with a great deal of injustice, in the author's opinion, because its probable basis is atavism ; its origin rests in that period in the rise of the human family when promiscuity was without doubt absolute and universal. In the Share on Ignorance of Social Development in this volume, we have seen that the matriarchal system arose from promiscuity rather than from any temporary acknowledgment of superiority of the female. Arguments are mere twaddle and a waste both of valuable time and good brain tissue, which try to prove that in those far-off ages there was any ground for matriarchy except the incidents which necessarily left the female in charge of the young because of the promiscuity which prevented recognition of the paternal responsibilities. It is indeed a tribute to the vitality of the paternal instinct that the final outcome is our present system, imperfect though it is.

These are the general facts which lead the writer to feel that prostitution should be regarded simply as a more or less definite return to promiscuity as the expression of those forms of mental and nervous deficiency which are now known to be the real explanation for voluntary prostitution, among females, and of unbalanced sexual activity among males. There is neither science nor truth in the oft-heard statement that prostitution is the inevitable product of weakness of the female or wickedness in the male, or, conversely, of female depravity and male weakness.

The following incident is suggestive: A certain social worker of prominence had been arguing with a young prostitute placed in her hands on probation. The former thought that she had begun to make an impression favourable for reclaiming the girl. But one day the girl turned on her suddenly and unexpectedly. "I wish you would understand that there are two kinds of women in the world, what you call the good and the bad. I choose to be bad because it suits me to be that and there the matter will have to rest!"

To say that this girl is not voluntarily a prostitute is bosh, and to say that she is not making a return to the ancestral type in terms of deliberate promiscuity is unscientific in the author's opinion, notwithstanding the fact that judged by other standards we recognize her as mentally deficient. We may wisely repeat and explain another side of the question. Into the problem of prostitution comes the working woman with her six or seven male friends who help out her meagre earning powers, a situation to which we have already alluded. She should be classed as an amateur, but nevertheless her cataloguing is the same as the professional type, with, however, due allowance for the responsibility which Society at large has for the deficiency of her livelihood.

The "good woman" is often hailed by modern writers as a helpful factor in the problem of prostitution on account of her general and recent knowledge of prostitution and venereal disease. The real solution which may be given, however, is always implicitly indicated and never explicitly stated. In other words, the reader is allowed by such authors to make almost any interpretation of the paragraph

before him. For example, Peters,[1] after alluding to the foregoing new knowledge in the model or good woman, and after admitting that the postponement of marriage is a valid complicating circumstance, says: "It may well be that the only solution of this problem is through the admission of a new factor—the 'good' woman whom taboo has kept in ignorance of a problem that is her own. If it be true that the only solution for the double standard whose evils show most plainly here is a new single standard which has not yet been found, then it is high time that we find what that standard is to be for the sake of the future."

The writer quoted is very wise in not attempting a definite solution. Certainly it cannot be the return to the primordial relation of universal promiscuity. No thoughtful student of this problem will any longer be blind to other manifestations of the so-called double standard which this book has been strenuously endeavouring to analyse. The common meaning of the double standard is that the male before wedlock may indulge his passions. The uncommon meaning of the double standard is the woman's whereby, in the name of virtue, she is granted her own double standard of doing as she chooses within wedlock. Speaking as a physician after a quarter-century's close study and hard work in this field the author unhesitatingly affirms that these two standards are co-equal and that the error on the part of the woman stands in just as much need of correction as the error of which the man is often guilty.

The human race through eons of struggle and suffering, pain and penalty has paid too high a price

[1] *Taboo and Genetics*, page 236.

for the advance in organization which modern Society represents to heed or countenance the fad, the folly and the foible which the feminist of to-day is trying to foist upon it—namely, that the unattached voluntary mother should have place or standing in the body social, economic or politic. The absence of the father has just as definite a relation to the child in this aberrant and irrational concept as his absence has through premature death after wedlock.

Any young widow will recognize the absolute truth of this fact through the removal of the father's relations and influence in her own life and the life of the children. Either these writers who have more enthusiasm for their single idea than they have knowledge of basic facts are wrong, or the young widow is wrong. Unfortunately for these writers the young widow in not wrong.

A somewhat parallel illustration is the error which social agencies, interested in securing the adoption of children, are making through sending children to the homes of single women. As a temporary expedient and as an occasional experiment this course may be justifiable, but in the long run it is not warranted for the single and essential reason that a child given to a single woman is actually thrown into the surroundings of a widow's family. The most pathetic part of the various answers offered to the problem of prostitution is the veiled (or sometimes frank) plea for moral laxity in the human female. Such notions are simply bizarre. They are rather a caricature of a judgment than a judgment. One is familiar with the proverb that it is three generations from shirtsleeves to a gentleman, though but one

generation back again. Similarly on the principles of group-psychology it has taken thousands upon thousands of years for Society as it is to reach even its imperfect stage of development, but it will take a very short number of years to return to moral corruption—the magnitude of which beggars description provided we attempt anything like the sexual laxity which these persons, morally perverted as far as their intellectual grasp of facts is concerned, advocate.

The problem is so complex that no simple solution may be offered for prostitution, but a reasonable approach is that the largest part of the road will have been travelled by firmly planting the following mile-posts: (1) Restitution in Society so that living conditions will be easier and marriage and home-making less arduous. (2) Education of the male in the biology and physiology of life and the essential consequence of lack of self-control. (3) Education of the so-called good woman who needs to learn that infidelity in wedlock is not summed up by the promiscuity of her husband, but that her own erroneous and dwarfed ideas of biology and physiology of sex are equally responsible. (4) Compulsory education of every young prostitute, until she satisfies the State that she possesses the necessary training to earn her living in productive social channels.

Prostitutes fall into two general classes: The first class may be called the less culpable because, as in every other form of criminality, one must recognize degrees of defection. Within this category come those cases which arise from underpayment or poverty, uncontrolled natural sexual passion in the

wayward girl and attraction to an unscrupulous man who deserts her. These are distinctly the more curable class, although many through the responsibility of their own choice gravitate ultimately into the the second. In that second class fall the women of sexual excess, unbalanced susceptibility to any man whatever (amounting in some cases to mania), greed for money and a frenzy for excitement. Actual mental tests show that both these classes of women are of low grade; a large number of them have a tendency toward alcoholic or drug addiction.

The only sane viewpoint for the virtuous woman to take is to realize that she would be no better and possibly a great deal worse than the women in either group of prostitutes if she had had the same disadvantages of poor family surroundings, faulty education, insufficient earning power and abnormally great sexual passions. The power to put herself into the position of such a girl is what the favoured woman lacks very seriously. Her total inability to do this one thing is the chief reason why she is so often a failure, or worse than a failure, in her essays in her sex's moral uplift. She is too often willing to play the part of the Levite and pass by indifferently on the other side. Too seldom is she willing to be the Good Samaritan who stops and stoops to reach the wounded man who fell among the robbers.

To the casual reader it may seem strange that the problem of clandestine prostitution and clandestine intercourse is almost as great as the problem of professional prostitution. The former term applies to liaisons established in the basis of devotion rather than mere commercialism. Society up to this moment has evolved no method whatever of dealing with it

and will not succeed in doing so until the conditions of support of homes and wives become much easier. But an outgrowth of this pseudo-form of prostitution, namely, illegitimacy, has within about ten years begun to reach a real solution. Sociologically, the problem of legitimacy is of great importance, because originally it was undoubtedly the deep foundation of marriage, the family and all the usages and laws of inheritance and lineage. Conversely illegitimacy upsets all these relations so completely that until very recently Society has not reached conclusive methods of dealing with it. The errors have been to place unceasing obloquy upon the mother, less or little shame upon the father even, when he is known as such, and practically total disregard, if not neglect, of the rights of the child, who in all relations and from every aspect is the solely innocent party. The new laws in Norway are the model of solution of illegitimacy and will be copied during the next fifty years by all nations. They compel support and education of the child by both parents or by that one who can so provide irrespective of paternity or maternity. Thus the child is not an outcast and not a charge on the community. This whole question is fully detailed in the Share on Ignorance of the Relief and must therefore be temporarily dismissed here.

We have now had a general review of social conditions representing our present status of social development. Great and fine though these conditions are from many standpoints of comparison with the past, much remains to be accomplished and will be accomplished. Very fittingly the influence of the broadminded woman and not of the prudish, virtuous

woman is needed and should be given without mental hindrance or hesitation.

One social difficulty of sexual type is venereal disease. Only within the last thirty years or less has Society been wise enough to face this problem as it is—by imparting full information to the commonwealth at large and by suitable quarantine, custodial and public health measures. So vast is this whole subject that it deserves a share of its own to which we now proceed.

Share IV

IGNORANCE OF VENEREAL DISEASE

SHARE IV

IGNORANCE OF VENEREAL DISEASE

I

WE have so far studied the virtuous woman's ignorance of the importance of a healthy attitude toward sound sex organs ; we have further seen the importance of such an attitude, not only with regard to the woman herself but also with Society. It is now time to study the importance of a healthy attitude toward diseased organs—in brief, toward those several sexual maladies which (from Venus, the goddess of love) are known generally as venereal diseases.

One of the direct motives of this book is the following case which came under my attention, and illustrates, I fear, the view of many women. It is so illuminating it must be cited.

For some time a young girl had been under treatment for a sexual defect which, on the basis of all gynecological experience, threatened to bar her from fulfiling the obligations of marriage in terms of motherhood. Her interest in the matter was proved by her submission to continuous remedial treatment, though in the conservative judgment of the medical profession little or no promise of ultimate success could be given. In other words, every available piece of evidence was rather against than in favour of fulfilment of her hopes. While in this state, and as a matter of great surprise to me as her physician, she announced her engagement to be married. She then proceeded to question me closely as to the status of venereal disease in men in general, and possibly in her fiancé in particular.

In discussions with her it was freely admitted that the time had certainly come when the presence or absence of sexual infection must be known before wedlock could be honestly undertaken. With this opinion the girl agreed wholeheartedly. That is to say, as far as acquired diseases were concerned she seemed to have a reasonable view of the whole matter, but as far as hereditary defects were concerned, such as those for which she herself was under treatment, she had neither recognition nor comprehension. Indeed, she was visibly disturbed when the following plan of procedure was suggested. First, the fiancé was to be interviewed, and his consent to examination elicited. Secondly, when all the reports were ready for discussion, they were to be explained to him; furthermore, his compliance was to be obtained with the plan for a joint interview in the presence of his fiancée. Finally, an equally full explanation of the girl's disorder was to be given to the young man in the same interview. The plan seemed reasonable enough in all conscience but the girl flatly refused to have her almost certain sterility so much as mentioned.

Here, then, is an example taken from the day-book of an average physician of the double standard applied solely for the benefit of the woman and totally against the interests of her prospective husband. Seemingly the woman was ignorant of the fact that marriage is a contract in which fraud on the part of either party cannot possibly be perpetrated with any outcome other than ultimate disaster to both persons. Whatever her intentions might be, the result of her conduct would be fraud which her husband would and should never forgive

when sooner or later, as he was bound to, he discovered it.

Whereas the plane on which venereal disease acts in its damage to the marriage relation is different from the plane on which anatomical and physiological defects act in the same way, nevertheless, these two planes are parallel and, as far as they reach, the action of both conditions is against the interests of wedlock. The failure to have the conditions known is equally a fraud on the opposite partner—using the term fraud in the sense in which the law-courts and law-reports use it in any and all these relations.

To believe otherwise is both unethical and stupid. Assuming that her husband is free of venereal disease or never had it, how does a woman expect her own fraud upon him to last without detection ? And what influence upon him does she expect the deceit to have after its detection ? In the last analysis, such a woman having done nothing to win her husband's love places small value upon it, and further is not willing to do much to hold it. While not exactly justifiable but nevertheless human, very human, the resentment of the husband might very easily be the first and last impulse leading to his subsequent infidelity. If such conditions do not directly augment the social evil or venereal disease problem in the world, then they may be said to have no direct influence at all upon it—which is of course both impossible and preposterous.

The foregoing tale is only an example of the fact that a woman can deliberately and stupidly create the circumstances in which marital infidelity moves and has its being; and yet when she detects the

infidelity she will have no afterthought concerning her own duplicity and breach of marriage fidelity which went back even into the days of her engagement.

II

It is not the purpose of this Share on Venereal Disease to go into a vast amount of scientific discussion, because this work is meant for popular reading and cannot be burdened with details which belong to a medical work only; nevertheless, the ignorance of the average woman concerning such things must be dispelled, exactly as the ignorance of the average man is being dispelled. The problem has a twofold issue; and each is of equal importance. The first is the cause and significance of venereal infection, whether in man or in woman; and the second is the means of eradicating a few or many of the factors surrounding prostitution which is the field in which venereal disease largely flourishes.

The incidence or frequency of venereal disease is one of the most urgent questions before the world to-day. All statistics are exceedingly difficult to interpret. A reasonably safe statement to make from wide experience, however, is that nearly 5 per cent of the male population is at all times affected with one or another kind of venereal lesion. This statement does not mean necessarily that the infection of this number is always active, but it does mean that the proportion stated are suffering from some result of infection. When one considers that the age of sex activity extends from about the 16th to about the 66th year in men—roughly, fifty years—a proportion of 5 per cent is by no means large and is in a

certain sense a much more hopeful sign than the casual thinker will realize. As a rule the decade during which most of these diseases arise is between the 20th and the 30th year. Studies show that, among women left more or less to their own devices and the disadvantages of bad environment, professional prostitution covers exactly the same decade. Perhaps the most reliable statistics available for a long time are those in the offices of the Surgeon-General of the United States Army and the Surgeon-General of the United States Navy during the recent war.

Through the Selective Service all the following significant data were procured. They are contained in the second report of the Provost Marshal-General, to December 20, 1918. Rejections by Local Boards and Camp Surgeons numbered 467,694, and showed 1·33 per cent rejections for venereal disease. Of 40·382 included in the foregoing total, discharged from the army after acceptance by Local Boards and Camp Surgeons, 3·59 per cent were for venereal disease. Just as in the foregoing estimate of 5 per cent in the community at large, so in these actual percentages, there is no distinction between the recent, infectious cases and the older, non-infectious cases. It is probable, therefore, that at least a third or possibly a half of the foregoing percentage might be ascribed to this error.

Statistics as to the incidence of venereal disease among women are exceedingly difficult to get at all, and are a matter of still more doubt in their interpretation. If 5 per cent is approximately correct for the male population, an estimated 1 per cent for the female half of the community will not be far from

correct, because the rising cost of living is undoubtedly increasing clandestine sexual activities with tremendous rapidity and with that must necessarily go a rising number of women infected. For reasons of seclusion, the average woman seeks private medical care, and thus takes the first great step toward preventing knowledge or statistics of herself from being included in the mass of general information. Take, for example, the single instance of infection with syphilis. In my clinic many months indeed go by without seeing a single case of primary chancre in a woman, and yet specialists in women's diseases say that they meet these cases very frequently in their private offices. The primary sore of syphilis is not painful if kept clean, nor does it incapacitate the patient, and therefore the female victim of it continues on duty while seeking the private aid of a physician.

From time to time one hears more or less wild statements such as that 75 per cent of operations on women are due to venereal disease, usually acquired from their husbands. This is very far indeed from the truth, because it does not specify the type of operation under consideration. The following is much more nearly the truth. About 50 per cent of the operations performed on the Fallopian tubes and ovaries for abscess thereof—these naturally are but a fraction of *all* operations—are due to venereal infection. Furthermore, the demonstration of Prof. Luys of Paris that there are nearly twenty other organisms infecting the genital passages of both sexes, other than the gonococcus, will cause a revision downwards of these statistic through a better bacteriologic study of the facts. Of the remaining

50 per cent of abscesses of the tubes and ovaries, infections in childbed cover a considerable proportion, while a larger number are involved in the criminal abortions of the modern birth-control campaign.

One important error about venereal disease should be completely and immediately corrected. This is the belief, repeated by those who should know better, that venereal disease is visited upon the human family as a punishment for sexual obliquity. Unless one is willing to hold the absurd opinion that for some reason or other our domestic and other animals are likewise guilty of punishable sexual activity, this doctrine is totally untenable. Dogs have an inflammation of the urinary passage quite analogous to gonorrhea, and the same statement may be made about cattle and sheep. Horses are susceptible to a peculiar disease which in very large measure duplicates syphilis. Hence it follows that the only scientific conception is that the organisms which constitute the infecting elements of venereal disease are incidental to life, exactly as are the organisms which attack the human family in diseases of the lungs or other organs.

Owing to the uncertainties of medical records in the past, it is almost impossible to give the exact date when syphilis was first recognized in the human being. Biblical scholars are of the opinion that numerous passages in the Hebrew Testament refer to it, and this deduction is probably correct. It is therefore not necessary to burden ourselves with suppositions and theories concerning the date of its first appearance in the human species. It is almost certain and sufficient for our purpose to know, that

sexual diseases had been recognized from more or less prehistoric times. Pottery has recently been discovered in Peru, in which the facial deformities caused by advanced syphilis are clearly and accurately reproduced. If such pottery is authentic, then syphilis was known to the Peruvian Indians more then 4000 years ago.

On the other hand, the actual demonstration of the organisms which cause gonococcal infection (namely the *gonococcus*) and syphilis (namely the *treponema pallidum*) is of very recent date. The gonococcus was discovered by Neisser in 1879[1] and cultured by Bumm in 1885.[2] These discoveries were in the earliest stages of modern bacteriology. The spirillum of syphilis was isolated by Hoffman and Schaudin in 1908. Hence, although the nature of these diseases has been a matter of medical record for many centuries and their existence extends backwards into ancient times, the actual underlying causes are matters of comparatively recent proof—due, of course, to the fact that bacteriology did not come into existence as a science until about 1876.

For the purposes of this Share, the following general facts about gonococcal and syphilitic disease are sufficient. The gonococcus attacks by preference the mucous membranes of the sexual and urinary systems in both sexes, and has a similar predilection for the mucous membrane lining the eyelid and covering the eyeball After inoculation a period of incubation ensues. This averages a little less than ten days after which all the sensations of heat, dis-

[1] *Centralbl. f.d.med. Wissenschaft*, 1879, xvii, 497.
[2] *Der Mikro-organismen der gonorrhischen Schleimhaut-Erkrankungen* "Gonococcus Neisser," Wiesbaden, 1885.

comfort and pain characterizing any acute inflammation are present. The particular feature of this germ is that, unlike some other bacteria, it travels along the mucous membrane by contact only. Nevertheless, it journeys fairly fast. If an inoculation occurs anywhere on the outer organs or vulva of the female, in a very few days this is involved as a whole; usually the vagina is next attacked from end to end; except in exceptional circumstances of successful treatment, the neck and body of the womb are then involved, and finally the tubes and the ovaries. Such a course of steady progress as is here detailed usually takes about three weeks. It may represent a definitely vicious attack on the part of the gonococci, relatively little bodily resistance on the part of the patient, but much more commonly it demonstrates that treatment was stupidly delayed for reasons of false modesty in the victim. For under modern methods of early and active treatment the disease may usually be confined to the outer passages. When the uterus, tubes and ovaries are invaded, attendant complications call for surgical treatment. As the organism penetrates deeply into the layers of the mucous membrane lining of the passages and organs, it usually produces permanent damage even when the foregoing abscess formations are absent. Thus it is that changes in the tubes and in the neck and the body of the womb usually result in incurable sterility. Although the woman may never lose any of her organs—on account of surgical conditions, that is to say, damage has occurred which prevents the union of the male and female germ-cells in the physiological process of fertilization and pregnancy.

Although gonococcal infection is more active in producing sterility than infection by the syphilitic spirillum, nevertheless the other sexual infections, whose nature Professor Luys has indicated, are almost equally important factors in this problem and may in turn lead to impotence and sterility. Therefore, any girl or woman who is attacked by a pus-bearing discharge should have instant and thorough bacteriological examination and treatment. It is no longer proper to say only that the gonococcus is not present: knowledge must be obtained as to what germ is causing this discharge. For example, the majority of girls show a vaginal discharge after any severe sickness, such as scarlet fever, measles, diphtheria, typhoid fever and the like. The condition may originate from the germs causing the initial sickness and therefore these should be isolated and recognized whenever possible, as in diphtheria, typhoid fever, dysentery and severe diarrhœa. Any of these germs engrafted on the delicate lining of the passages may more or less rapidly extend upward and leave behind them *damage similar and practically equal to those of the gonococcus.*

It is particularly important from the point of view of psychology, that children should not be charged with having had gonococcal infection unless the presence of the germ is definitely established. A case in point is a series of twelve children, all of whom had vaginal discharge at the end of severe attacks of infantile paralysis. The doctor in charge of the cases lamented the presence of gonococcal disease in so many children at once. When he remarked to the author that he had not had full bacteriological determination of each case, the author assured him that

the children probably had their discharge from the depression of the infantile paralysis with an adventitious non-gonococcal germ added. He also pointed out the danger of arousing suspicion at home as to the source of apparent gonococcal infection. Such a topic should never be mentioned until the diagnosis is absolutely certain. Many a home has been rendered unhappy, if not disrupted, by such carelessly reached medical judgments. Hence, no practical point can be better emphasized in a book for laymen than this: all discharge from the sexual organs of both boys and girls should be bacteriologically examined before a diagnosis is given. The better the work is done, the better the reward. Certainly no ordinary expense is too great to secure certainty.

A *résumé* of the general results of gonococcal infection was furnished during the war by the United States Public Health Service. It is worth following here because its purposes were so well fulfilled at that time. The following are the main points. Gonococcal disease is probably more prevalent than all other dangerous infectious diseases combined. It causes chronic ill health through the development of deeply seated damage involving adhesions among the intestines and malnutrition in women. Many childless marriages originate from its ravages. Serious operations on women are very often caused by it. Severe affections of the generative organs come first, and then (by extension) the bladder and other urinary organs may be involved, or (by absorption) the joints and even the lining of the heart. Blindness, arising from the infection of eyes in babies a few hours or days after birth, is due to this germ. Happily care of

the eyes of the newborn immediately after birth has almost entirely eradicated this danger.

III

One of the great privileges and duties of woman to-day (after she has fully comprehended the foregoing fundamentals) is to take an active part in those health movements and educational activities which are our only means of combating, through the dissemination of physiological and ethical knowledge, the spread of these diseases among the young. After a short discussion of syphilis, this Share will devote itself to outlining these duties among women.

Syphilis is an infectious disease of the system at large, involving all parts of the body unless properly checked in its early stages of development. It is therefore totally unlike gonococcal infection which, except in very rare instances, does not invade the bloodstream in the sense of becoming a systemic disease. Syphilis is caused by the *treponema pallidum*, a member of the spirillum group of organisms. The point at which the disease is first implanted requires a break in the protecting layer of the skin or mucous membrane even though its size may be not visible to the naked eye. If this were not true, then physicians, nurses and laboratory workers would in the end never escape infection, whereas very few do actually become inoculated. Provided the skin is not broken, ordinary cleanliness and simple antiseptics are sufficient.

Fortunately for the community, the germs of both gonococcal disease and syphilis die rapidly in the open air. It has been proved that the spirillum of syphilis cannot be recovered alive from glassware,

after a period of only six hours. If this fact were not true, then the disease would be spread enormously among the innocent, through our public eating and drinking utensils.

The germ colonizes at the point of entry. Here it soon forms a sore called the chancre. This sore is not unlike that formed at the point of inoculation with vaccine against smallpox. The formation of the chancre begins at once after inoculation, but it amounts to very little until about three weeks are past, which constitutes the so-called incubation period. While this process is under way, the germs slowly spread through the system at large where they again form colonies—commonly in the skin—in the form of various blotches, rashes or pimples. Thus at the end of about forty-two days from the appearance of the chancre, the patient will have a skin affection, so delicate as almost to defy detection or so severe as to simulate smallpox, even including some of the subjective symptoms in smallpox—such as headache, fever and profound depression. The disease is now throughout the system. Unless it is speedily and completely checked, there is no limit to the damage which will follow. The chief battle which experts have to fight in the cure of syphilis is to convince the patient that he has a serious disease, for it may cause him little or no discomfort after, for example, the ulcers in the mouth which accompany the skin rash have healed outwardly. Even when the skin and mucous membrane manifestations have been abolished, the disease is not cured ; and if treatment is then abandoned, relapse is certain. And with this relapse the permanence of the hold of the disease on the patient is definitely increased.

Owing to the efficacy of modern treatment a relapse of the syphilis, after three years' faithful treatment, is unusual in the annals of medicine. However, after a two years' treatment, relapses may be seen and are not unusual. And after only one year of treatment, relapse is certain and usually serious. In brief, it is failure of the average patient to comprehend and obey the physician's orders, far more than the methods of treatment which are ordered, that is at the bottom of the failures to cure syphilis.

After the skin rash has appeared, the disease is regarded as having entered into the second stage lasting two years, because if relapse does occur in this period (due to the carelessness of the patient) the signs are sure to be those of the skin and mucous membrane, and identical with the original or secondary outbreak. When this second stage is passed, the third begins ; and it will never end if the patient neglects himself. At any time during the rest of the patient's life the disease may recur with symptoms of varying severity but always of unquestionable importance. In this third stage it has a special predilection for the organs of the circulatory system, central nervous system, and important internal organs such as the liver and kidneys.

With regard to the frequency of this affliction, the following general statements, based on the Government document already cited on the prevalence of gonorrhea, are general statements worthy of remembrance by all women. Syphilis is more prevalent and more terrible in its effects than any other dangerous infectious disease except gonorrhea. In the circulatory system, hardening of the arteries and chronic

disease of the heart proceed from it: moreover it is almost always associated with chronic inflammation of the kidneys, and at times lodges itself in the lung tissues. In the central nervous system syphilis causes 100 per cent of paralysis of the insane (*i.e.* paresis), 100 per cent of locomotor ataxia or tabes, and is likewise responsible for various other types of spinal paralysis. Certain forms of tumour of the brain and spinal cord are due to gumma, which is one of the third (or tertiary) forms of syphilis.

The author[3] has published a review of 677 cases of syphilis of the familiar type—fathers, mothers and children—and cases of unattached men and women.

The number of women is increased through the family-group relation but the percentages in the table on the age-incidence of the disease are very illuminating as a signal light in the darkness.

Nearly 87·5 per cent of the patients are between the ages of 20 and 50. This is to be expected, because sexual function tends to decline steadily decade by decade, 20–29, 30–39, 40–49 years.

Men average somewhat older than the women; 17·5 per cent of the men are under 25 years of age against 22·8 per cent of the women. As the responsibility of home-support falls on the men, it is inevitable that in all such relations they will be older than the women.

There is more in a table of ages than mere figures. In a certain sense the age of criminal assault or other imposition on the female must be regarded as ending with the 18th or 19th year, which are the legal ages of consent in most states. Only 7·5 per

[3] "Syphilis from the Social Standpoint," *Urol. and Cut. Rev.*, February, 1925, pages 89–97, and March, 1925, pages 136–144.

cent of the female cases are within this group as against 4·7 per cent for the males during the same age limit. This percentage is creditable to the community.

If we accept the 15th to the 19th year as a period of sexual misinformation or inexperience, we must follow it with the period of real sexual knowledge and active practice in both sexes, beginning with the 20th and ending with the 29th year. The record is interesting in showing that during these years when the fires of sex burn hardest, the male cases were 31·1 per cent and the female cases 31·6 per cent. Again one may quote one of the justices of our police court who has said that in his experience the whole problem is pretty nearly equal between the sexes. If we regard the 39th year as the average of the termination of the child-bearing period, and take the record of both sexes from the 20th to the 39th year we find the men 53·5 per cent and the women 54·7 per cent. Of course these deductions are not made absolutely, but figures such as these are highly suggestive to any thoughtful person. As already stated, the rather large number of women in these tables from the writer's clinic depend on the family problem function which the clinic fulfilled.

As syphilis is perhaps the only disease which is literally handed down directly from parent or parents to offspring—that is, distinctly transmissible—many of the most sorrowful cases in medical history are encountered among innocent children. Take for example the following pathetic family record. After the birth of two healthy children, the mother died. The father, maintaining his sexual life, acquired syphilis. Supposedly cured, he married

again. However, he had a relapse, and inoculated his second wife, who gave birth to two syphilitic children. The latter were seen when about fourteen years of age, and both, like their father, were the victims of advanced locomotor ataxia, which at first incapacitated, then crippled and finally destroyed them.

It is a woman's work among women and children to come to the aid of such families. The inheritance cannot be stopped, but the devastation of the disease can be arrested by proper medical supervision and nursing. Certainly it is no fault of the children that they were thus afflicted and no woman is entitled to pretend so. Fortunately, the most recent medical discoveries have rendered the cure of syphilis probably more swift and sure than ever before in its history. Nevertheless, owing to the inertia and ignorance of the average human being very few can be induced to continue treatment over a sufficiently extended period. This fact, plus the defects in the treatment of the disease in the past, creates such conditions as are exemplified by two family case reports cited presently. They are common within the experience of all social agencies which are endeavouring to solve the family problems where the health of the husband or the wife suddenly and inexplicably collapses.

In introducing these brief case reports it is worth repeating that the average man would probably not acquire such diseases if in his youth the support of wife and family had been possible. The writer is optimistic enough to hold these views if for no other reason than that monogamy has fought its way into existence and permanence against the odds of all

other forms of sexual relations, beginning with animal promiscuity among the cave-dwellers, worrying through polygamy in the earliest historic times of Biblical and other records until finally it rests on the real choice of two human beings by each other.

Westermarck[4] in speaking of ploygyny and monogamy makes this intensely interesting observation: "Where polygyny occurs it may be modified in a monogamous direction both from the social and the sexual point of view."

The family stories mentioned are as follows: The father of a rather large family suddenly lost his efficiency and could not hold at first his former responsible positions and finally any position at all worthy of the name. The wife and children rapidly became charges on the community. It was then that the man was presented to the writer. Investigation for syphilis showed that although he had not transmitted the disease to his wife or children, his whole mental and nervous fibre were rapidly being undermined by it. The process had gone too far to render total restoration possible, but at least the disease was arrested where it stood and the patient was restored to part of his former earning power.

In the second family the father is dead of severe syphilis of the brain and spinal cord. The mother is infected, and there are two children. Though the elder daughter shows signs of hereditary syphilis in mild degree, the next daughter, considerably younger, has escaped. There can be but one explanation of an incident of this kind, namely, that the first child was born just before the disease was

[4] *Op. cit.*, III, page 28.

rendered non-transmissible and therefore she has a mild degree of it. Under appropriate treatment, if persevered in, this girl can recover her health and retain it. This is a far more happy picture than that which she would make if the disease had not been discovered in its early stages. However, had it been allowed to run riot in her system, there is no question at all that she would sooner or later follow in the tragic footsteps of her father.

Examples of this kind could be multiplied, but enough has been said already to show that what is now uppermost in the minds of medical men, should be uppermost in the minds of the community—and especially in the minds of all women. The writer believes that it will be unless hypocritical prudishness among some of the latter leads them to pat each other on the back for their own so-called virtue in having no knowledge of such extremely grave problems.

IV

The preceding discussions of gonococcal and syphilitic infection are the brief outlines of the medical or scientific sides. The next section of our subject is necessarily the sociologic aspect in which individual knowledge and interest become of great importance to the community upon which in the last analysis must fall the burden of venereal disease. Modern responsibilities in and for social benefit are now so definitely distributed that none may escape any share of them. Hence women must be frankly informed of the social problems of venereal disease and of their own share both in creating and solving them.

Syphilis has two phases. If both are not equally important, it is the second that is more important than the former. The first phase involves the individual patient and his cure. The second involves the community as a whole. The study and solution of this second part of the problem belong to the laity under guidance of the medical profession. Because of the pre-eminent adaptation of the women to problems of the home, this second phase is a woman's work among women and children. Those with complacency who do not engage in it deliberately add to the social depravity and sexual degradation.

That syphilis as a social problem in the foregoing sense is beginning to receive the attention it deserves is indicated by the fact that, in one of the recent reports of the United States Public Health Service, $\frac{9}{17}$ of about 177,000 cases of venereal disease reported all over the United States are syphilitic, actually or potentially. Syphilis is much less common than the other venereal infections, especially gonococcal disease. Therefore, this large proportion can mean only that the family problem of the disease is now being properly investigated nearly everywhere. The approved method of the author is that when a man or a woman is found to be an uncured case of syphilis all his immediate relatives, especially his wife and children, are sent for and investigated. In this way not a small number of unsuspected cases are detected, treated and cured. Work of this kind is twenty-five years ahead of the times because the average physician is interested largely if not entirely in the other phase of this problem, namely, merely the treatment and cure of the individual, without reference to his family or associates. The social and

familial side is only just beginning to be taught in medical schools and to be made the fixed policy for clinics in syphilis.

In practically every work dealing with this social evil problem, one hears the single standard discussed and exaggerated. The so-called natural privileges of the male to indulge in an early life of sexual rumpus and riot is taken complacently for granted. After the closest possible scrutiny of the whole question, the author is convinced that it is now time for Society to adopt one real standard which shall consist of applying every possible effort toward relieving the difficulties as a whole and from every possible standpoint, which of course includes the women as well as the men.

To deny this simple truth is actually to place all responsibility on the men and to ignore the plain laws of physiology which say that the female and the male are exactly equal—in responsibility as well as in importance. This brings us to the application of our introductory case report. The young woman who demanded the disclosure of her fiancé's physical condition without revealing her own was only one woman among many who have their full share of the social evil either through ignorance or deliberate withholding of the facts. Another generic fact is that in all walks of life, other things being equal, the marriage age of men is several years later than that of women. Otherwise expressed, until she is married a woman passes about five to eight years of her sexual life in absolute or relative inactivity, whereas the average man lives twice as many years in this same condition, assuming both sexes to remain sexually continent while unmarried. Independently

of the relative differences between the two sexes, as to sexual activity and energy, the man thus has a much longer period of temptation than the woman. Even when these physiological differences are considered, he is subject to a more peremptory temptation. These facts cannot be denied, and although they do not condone, they go far to explain the whole matter from the standpoint of biology, physiology and human nature.

There is no doubt but that there is in the community at all times a large number of women who voluntarily undertake sex activities. These women represent returns to the ancestral type in which promiscuity was not only the accepted but also the instinctive sex relation. Practically all of them are below mental par and a few of them so mentally feeble as to deserve institutional care. This again is further evidence that they represent a relapse into the ancestral type.

Just as the best statistics concerning venereal disease in men were obtained in the war, so the most reliable observations about girls and women were obtained by the Commission of Training Camp Activities of the War Department, chiefly through women of thorough training and clear judgment. One initial theory behind this work was that the women and girls required protection from the soldiers and sailors. The plan was consequently conducted to the end of throwing such safeguards around girls as to prevent imposition upon them and later delinquency. After about six months, this protective work, however, was directly modified: one real situation was that the soldiers and sailors had to be protected from the women actuated by voluntary

and intentional sex activities. Additon[5] says: "After six months of purely protective work it was found that the serious problem of the camp city consisted in the already delinquent women and girls." In the same pamphlet, Additon emphasizes the need of the education of judges in the detail of case work, as shown by the following incident. A twenty-two-year-old girl had been arrested in a southern camp town for prostitution. She claimed to have mother, father and home in Indiana to which she would go. The case-worker asked the judge to hold her over until the said home could be heard from and until by study of her case future plans could be properly laid. Maudlin tears by the girl drowned the common sense of the judge, who suspended sentence and told her to go home. In about ten days she wrote to a friend in the local jail saying that she had earned $50 on her way North. A number of soldiers were on the train, which was delayed by a wreck. In this interval she had gone to walk with the soldiers and had had commercialized sexual relations with them. There is no way of estimating the number of men infected by her. When the judge was shown this letter and the letter to her parents which was returned with the mark, "Unable to locate," he admitted that he had learned his lesson. It was a very expensive lesson for the community and the men infected.

In the experience of the author during the war, a similar incident came to his notice. A sexually precocious overdeveloped girl nearly eighteen years of age, although seemingly more than twenty,

[5] "Work Among Delinquent Women and Girls," *Ann. Am. A ad. Pol. Soc. Science*, Sept., 1918, #1225.

voluntarily ascended flights of stairs to the lodgings of a registrant. There was not the slightest claim or evidence that the man had used force or coercion. Every fact pointed exactly in the direction that the girl had consented freely to having intercourse. The pair then rode around the city for an hour or two on a bus, whereupon on returning to his quarters, exactly the same relations were repeated, again with the girl's free will and consent.

On her way home she was escorted by the man and met by her mother, who immediately had the man arrested. The testimony of the author in court had a large share in the conviction of the man. But while the man was awaiting sentence the author wrote a long letter to the judge, not for the purpose of influencing him but simply to point out that unless Society deals with girls of this description, it is doing only one-half of its duty. Punishment, as such, is not to be considered; but such a girl should be taken from the faulty environment of her home and required to learn some form of trade or other means of training herself for self-support and of leading her mind away from sexual promiscuity. The judge announced publicly in court that he agreed heartily with these statements, but added that it is useless to expect the average lawmaker to possess the wisdom of seeing and comprehending both sides of these problems. And it is for this reason that woman's influence is so important. Reforms of this kind must come from women themselves. A small but increasing number of them are experts in dealing with problems of this kind, and for women in general not to use their influence is deplorable. The "virtuous" woman who knows that she has a duty to perform

and then does not perform it is deliberately adding to bad morals and sexual vice by her indifference.

The case-worker on the foregoing girl was very competent. Following the girl relentlessly for about three weeks, she at last found in her pocketbook the following memoranda which go far to prove her primordial and promiscuous tendencies. One memorandum contained the length of the unfortunate man's sentence while three other cards contained names and appointments with soldiers. In other words, her court experience had induced in her a morbid curiosity (perhaps even pride) in the number of years the man had to serve, and she was perfectly willing to place three other men in precisely the same legal jeopardy. The young man in this case was one of definite intelligence and would probably have refused relations with the girl if he had not been deceived by her apparent age.

Elsewhere[6] the author has made a digest of Rippin's "Municipal Detention of Women."[7] Perhaps the greatest lesson for the community has been revealed by such institutions as the House of Detention for Girls and Women, connected with the Municipal Court in Philadelphia. It affords the proper residence and study of women arrested for sexual and other charges. Two distinct groups were manifest: (*a*) habitual street-walkers, and (*b*) younger incorrigibles and runaways. The responsibility of Society is exemplified by the fact that in 1917, 1205 girls and women were investigated in Philadelphia. Sixty-three per cent were unmarried,

[6] "Venereal Problems of the War," *Medical Record*, July 12, 1919, page 109.

[7] National Conference of Social Work, Pamphlet 143.

whereas the average marriage age is from 20 to 24 in that city. The greatest street-walking prostitution was 344 cases between the ages of 20 to 29, embracing the aforesaid marriage period and corresponding with the age of men for the first draft. This fact speaks volumes for itself on the point that in both sexes when the fires of passion burn hardest both men and women sin most. During the same decade only 52 were classed as runaways and incorrigibles, in other words, the street-walking was deliberate and intentional. The greatest delinquencies were 565, between the ages of 16 and 19, when youthful will is strong but judgment weak. Only 67 of these were street-walkers, leaving practically 500 in the truancy group.

The responsibility of Society is further shown by the fact that 828 of these women had left school before their 15th year, 143 before their 16th year (a total of 971 before their 17th year), and between the 16th and 19th year, 213. The relation between education and low wages is revealed by the fact that a few were show girls at $19.00 per week, others book-keepers and stenographers at $10.00, 49 in total; habitual idlers and without known occupation, 147; leaving all others at wages varying from $4.00 to $8.00. Mental and nervous instability and defect, shown in drug habits (alcohol alone, narcotics alone, or both combined), cover 385 cases, of which 322 belong to street-walkers, incorrigibles and runaways. Of the 820 denials many were probably falsehoods. Here, again, comes in the importance of examination and separation of defectives from normals. Additon states that of 88 women examined, 42 were found to be feeble-minded.

In the protection of Society against these women and of the women against themselves, no steps are wiser than the detention home, periods of probation, legislation for enforced care of venereal disease-carriers, permanent custodial care for the feeble-minded delinquent and the like, not because they are women and potentially prostitutes, but because they are actually defective and real economic losses and dangers to the community. Such work can be done only by case work among women, which means that the virtuous women of the community may no longer with smug indifference regard their fallen sisters, but that they must with broad and scientific spirit recognize them as a curable element in social disease and disorder. Such women must begin with the conviction that the venereal peril is by no means created by men alone.

V

Another step forward which the community is making is, as Additon says, case work of the right type. Over the entrance of Sing Sing Prison there formerly stood the sign, "The way of the transgressor is hard." Quite properly this text has been removed. The following similar statement occurs in the charter of a home for girls in one of our large eastern cities, and it should for the same reason be expunged: "For the benefit of those who have forfeited their claims to the respect of the virtuous." Additon describes case work in the following apt terms:

A well-known social worker describes case work as the art of making clear to the individual the nature of the predicament and what that predicament

involves. It continues by showing a way or ways out of the trouble, and it concludes by appealing to the motive that will help the person decide to master his predicament and carry out that decision. Until very recently case work as thus described could not possibly have been done for girls who had "lost their virtue" in a community composed largely of the virtuous. Only too well the "fallen women" were made to realize the nature of their predicament; there was no possible way out, for had they not "forfeited their claims," and no amount of motivation on the part of the social worker or good intention on the part of one who had "lost her honour" could find it for her. The inevitable followed, the "ruined girl" soon became a prostitute. Social agencies with case work standards evaded these cases where the way out was so very obscure, and the institutions to which she was referred were usually, like the one whose charter is quoted above, well-meaning, but smugly self-righteous, content to afford the girl shelter while the enormity of her offence was impressed upon her.

Of late years there has been a movement directed toward the prevention of sex offences on the part of girls. Numerous national organizations, as well as local agencies in many places, are doing excellent work with the girls who have not yet crossed the dead line, but once a girl has had sex experience she is rigidly excluded by them all.

Mental tests of sexual offenders yield data that are exceedingly instructive. For purposes of comparison, let us consider the statement of Dr. Amos O. Squire to the writer in 1919, while he was preparing the article already cited. The report of Dr. Squire

deals with the mental status of common criminals in the prison at Sing Sing, New York. ". . . The last time a series of 800 cases were studied, it was found that 60 per cent were below the mental age of twelve years, and that 70 per cent of them were recidivists, that is, men who have been either in this or some other instutution before." Snow and Sawyer[8] state that at Camp Lee a psychological research was instituted of 12 per cent of the negroes and 2 per cent of the whites in the hospital for venereal disease. Thirty-four per cent of the whites were unable to read or write English required by the tests, compared with 18 per cent of equal illiterates in the camp as a whole. Venereal whites scored 75 per cent of the camp average for the test, also less than half as many of the diseased white men obtained high percentage as did the white men in the whole camp. Low mentality increases the likelihood of infection through carelessness, while the lack of success in curing venereal disease must, as said before, be attributed to it also.

Anyone supposing that the women infected with venereal disease are of any different calibre is totally mistaken. A preponderating majority of these women are of exactly the same mentality as the foregoing group. This does not mean that they are fit for institutional isolation (although many of them belong within this category), but it does mean that Society does a very small portion of its duty toward itself unless these women are investigated, classified, taught a trade and kept from their own worst enemy —not the men, but their own defective mentalities.

[8] *Venereal Disease Control in the Army*, 1918.

In order to be convinced, all that a woman doubting these statements needs to do is to work with an open mind among such women.

No outline of work along general lines is better than that of Falconer. The programme is one which must inspire any woman whose interests are lifted at all above the commonplace. Neither sex may any longer charge the bulk of the social evil against the other sex alone, and the sooner women realize their own responsibility for their own sex, the better: this is the programme of Falconer. An epitome of this programme is as follows: Prevention by all known means; clinic and hospital treatment of the infected; probation in all its relations; employment with training therefor; commitment to industrial rather than to punitive institutions; intelligent, broadminded management of such institutions, by executive women with forceful staffs of educated young women and not sentimentalists or faddists; cottage plan for inexpensive, serviceable buildings, with money put into salaries of proper personnel rather than into ornate structures; staffs consisting of physicians, psychologists, ophthalmologists, dentists and farmers; large tracts of land for outdoor instructions; separation of hopeful, nearly normal women from hopeless and defective women, whites from coloured cases, Jews from non-Jews; non-sectarian organization, with respect for private beliefs; indoor secondary to outdoor work in the form of farming, gardening, athletics; indoor work largely manual, in basketry, weaving, domestic science and music, and on the mental side English, arithmetic and simpler branches; sports, diversion and entertainment prominent; wholesome, abun-

dant food; simple, washable apparel; and finally a judicious system of parole and aid.

Prevention includes three factors which are utterly under the control of the virtuous women: Indecent clothing, immodest dancing and familiar, so-called "petting" parties. Time and again men infected with venereal disease have applied to me for treatment. Their brief story is that, having been to a ball and danced for hours with "half-naked women," they became so inflamed sexually as to be unable to master their passions. If any woman doubts these statements, she should be taken to a common brothel and there allowed to see the uses to which the prostitutes put gowns of exactly the same designs. Such a lesson would never be forgotten. There is no difference in the effect of such exposure except in the facility and surroundings for expressions by the man of the results of the exposure. In the war, Davis[9] showed photographs of the proper and the improper gown for dances with soldiers adopted by the Junior League. The extraordinary fallacy in this comparison is that it does not say that the immodest gown should never be worn in the presence of men, unless the woman deliberately desires to contribute to sexual immorality. Thomas[10] says: "The most suggestive use of clothing is the use of just a sufficient amount to call attention to the person without completely concealing it."

In discussing exposure through deficient clothing with a captain of industry among my patients, the following thoughts were emphasized: As already pointed out in the Share on Physiology, the sex-

[9] *Social Hygiene and the War*, 1918, page 7.
[10] *Sex and Society*, 1907, page 216.

sequence in the human race depends on form by sight and by touch. Hence exposure is never justified and always harmful. Short skirts are sanitary and highly advisable, provided that their length is such that in the sitting posture view of the thighs is always prevented. Skirts which must be frequently adjusted in order to keep them even at the knees always expose part of the thighs and are a direct source of sexual disturbance to the average man. Such laxity has no warrant and is not only not justifiable but also not moral or right. Any woman wearing this type of garment augments social corruption.

Take another phase of the influence of exposure by improper apparel. Sanger[11] says: "The breasts are considered an integral feature of feminine beauty. They are, moreover, important and highly sensitive centres of stimulation." In the context, this writer means that the breasts are sources of stimulation of the woman to normal passion and its gratification, if these organs are caressed by the husband. Nowhere, however, in this work, does Sanger say that partial or complete exposure of the breasts to sight or touch stimulate the man. Yet this is a very important physiological fact and the basic reason why immodest ball gowns and dinner gowns are sources of real temptation always and of downfall entirely too frequently. A woman who comprehends these facts will never wear a gown which permits such exposure. Thus she is guiltless of contributing to moral depravity.

A leading specialist in venereal disease has said that all such exposure by woman is to be referred

[11] *Happiness in Marriage*, 1926, page 115.

psychoanalytically to sexual instinct, and to be one peculiar form of sexual excitement and gratification, in terms of attention and admiration received from men.

Dancing is often so immodest that the position assumed by couples is almost identical with that necessary for sexual intercourse. Whether the girls partake in this detail knowingly or not, the result is exactly the same, inasmuch as physical contact and suggestive postures are two of the normal means of stimulating natural inclination on the part of the man. Women may also find a similar satisfaction in this particular impropriety in dancing just as they do in wearing indecent clothing. Be these circumstances as they may, the fact remains that the social evil of the world is augmented and not diminished by such conduct. Petting parties with promiscuous kissing and other intimacies belong to exactly the same category and deserve equal condemnation. It is by no means a sign of weakness or wickedness on the part of the man that he sooner rather than later succumbs to the persistence and repetition of these temptations. The man would not be a normal, vigorous, healthy animal if he did not respond to the stimulus he is offered. But the women who do not recognize these facts are blind and add tremendously to sexual problems and profligacy.

In the list of methods proposed by Falconer, the reader will at once notice that hardly any detail could be omitted without loss. Hospitalization of the women who are infected is one of the basic necessities, not as a punishment but as a service to the woman herself. The victim of any other infectious disease is quarantined for the safety of the community. The

same principle should apply to venereal disease. The woman herself has a right to be cured, but she has no right to sell her diseased body any more than the grocer or the druggist is allowed to dispense impure or poisonous drugs or merchandise Because it is difficult to reach the men in a large community while relatively easy to reach the infected professional prostitutes, is no reason whatever why the latter should be allowed to run riot and add to the economic loss by disease. A single diseased prostitute may cost the community thousands of dollars. Professor Fournier reports a case of one woman who infected 300 men with syphilis. To say that the community does not possess the right to arrest this woman and compel her to be treated is empty nonsense. If it had no right, then the community would possess no police power in the name of its public health and welfare—power which is clearly exemplified by its quarantine laws and the restraint of the insane.

Another point that Falconer makes is that Society must provide the separation of the feeble-minded from the nearly normal, and after this a further classification must be made of those fit for occupational development and training. Follow-up systems which prevent loss of contact with the girl, while expensive and laborious, cannot possibly be omitted. If motives can be given these girls for elevating their status in Society, the first and longest single step toward restitution is taken. The reason why education is pre-eminently important is because the girls in the first place will be kept occupied ; meanwhile they will be indirectly learning the greatest of all human lessons—the fact of their responsibility for others. With the latter thought dominant, and sufficient

training or education provided to furnish the means of carrying it out, the average falling or fallen girl who possesses a reasonably normal mentality will morally rise again.

VI

One of the most apt comparisons between the influence of high-minded and low-minded sources of sex instruction is indicated by the following statistics gathered during the war. Of a large group of college men, to whom questionnaires were sent, 91·5 per cent received their first impressions about sex from improper sources. Of this group 79 per cent said that the effect was distinctly bad. On the other hand, of another group of college men 94·5 per cent received sex information or instructions from high-minded sources, such as parents, teachers, pamphlets and lectures. Of this group only 1·2 per cent declared the results to have been bad.

The dissemination of knowledge among women is likewise the right viewpoint. It is a hopeful sign that many women are now no longer afraid to utter, in the midst of a dignified discussion, such words as pregnancy, prostitution and venereal disease, as all these problems bear on the community as a whole and on women in their particular sphere and on men in their special relations to the community. But such knowledge is only one-third of the problem. Another third is proper study, interest and co-operation in the rescue and training of girls who are inclined to go wrong or have already done so. The work must be done from the largest and most comprehensive motives, and not at the stimulus of maudlin curiosity.

The last third of the problem is that false pretence and disloyalty to her obligations in matrimony is a tremendous factor, for which the complacently virtuous woman is accountable, in creating the class of prostitutes and the venereal problem. This liability on the part of virtuous women cannot possibly be avoided. And the more clearly it is stated, the more completely it is comprehended and the more courageously it is discharged, the better for the woman herself, women in general and the community at large.

Indeed, a comparison is perfectly possible between the immoral offence to Society by the professional prostitute and the immoral treason to the marriage bed of the self-righteous woman. It is perfectly safe and fair to say that the havoc wrought by the open immorality of the prostitute is not greater than the damage done by the virtuous woman, whose chief guides are misguided prejudice and ignorance. In a certain sense the offence of the street-walking courtesan is open whereas that of the treacherous wife is hidden. The struggle for existence by the former is immeasurable, whereas that of the latter is negligible. If her life were filled with greater difficulties, the wife perhaps would possess a different character.

Once in my professional career I asked the keeper of a house of ill fame what group of men constituted the largest number of its clientèle. Her amazing answer was: "Married men." Such a statement cannot be literally true. But to the degree in which it is figuratively true, it can mean only that the number of otherwise decent women in the community who do not live up to their obligations in

wedlock is enormous. For the average man—we repeat it—will not forsake the woman of his choice for such places unless she has primarily and basically shown herself to be physiologically false to the love she professes.

VII

In conclusion it may be said that it is impossible to make human beings good by legislation. No talk is more idle and no argument is more meaningless than those remarks which are occasionally heard to the effect that prostitution can be cured by investigation and punishment provided by special laws, and the whole sexual problem of the world will be eliminated by the so-called feminist movement.

We have now traced our sexual relations in their scientific foundations and sociologic bases and in one of the great failures of our social and organic life into the one great relation or contract—marriage—which therefore becomes fittingly the subject of our next Share.

SHARE V

IGNORANCE OF MARRIAGE

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I

THE young woman mentioned in the preface was referred to me by her *fiancé*. Their relations had been established on the basis of complete frankness. The man had previously applied for a careful physical examination in order to convince himself that a remote and probably cured venereal infection was no physical hindrance to his marrying. As this problem was settled affirmatively, he was known to be not only free of any infectious condition whatever but also sexually potent and perfect.

Thereupon, the young woman immediately told her fiancé that she too wished to be examined just as carefully, so that her record would be as open and above board as his own was. In her case the detail of venereal infection did not apply because she had never had sexual connection. Although she was a college graduate and had supposedly studied biology, she felt herself to be so ignorant of sexual matters as to stand in need of some premarital instruction. She hence asked her fiancé to refer her to the same physician who had evidenced such scientific thoroughness in examining him. It was their joint intention that *their* marriage at any rate was not to be a contract in which either the man or the woman entered a life-partnership in partial ignorance of the other partner.

A few moments of visibly embarrassed silence ensued, then her immediate response was extremely interesting. She had been to six female relatives of

whom all six had put themselves out of the way to instruct her in methods of avoiding pregnancy, but not one of whom had uttered a single syllable on the dignity and the privileges of motherhood. Her mother was dead and she felt hesitant about going to her father. Having had the foregoing objectionable experience at the hands of her six female relatives, she decided to consult a male physician. She preferred a male to a female physician, she said, primarily because she was not entirely in sympathy with the modern birth-control movement, of which the average female physician prides herself on being a guide and motive power; and, secondarily, because she desired to get as accurately as possible the man's actual standpoint on sexual problems.

Although she had been graduated at a leading woman's college, she did not know the function through which her body passes during the menstrual period. This was the first scientific fact which I explained carefully and minutely. The next step was the main points in the biology and physiology of sex, which have been covered in the first Share of this volume. She gave enthusiastic endorsement to the proposition that if she had not felt a positive sexual desire for her fiancé she did not unequivocally love him, and therefore she had no business to marry him. With this sound foundation of perception in the young woman's mind, the next step was easy. That step was the securing of her equally frank acceptance of the moral axiom that after wedlock her relations with her husband would be just as much her privilege as his; that in no sense whatever were they to be considered either a favour bestowed upon or a humiliation exacted by her husband. She said that

any woman who did not agree with these simple fundamentals of the marital compact not only did not *love* her fiancé and husband but had no real right at all to get married.

Although it seemed to me that no one element in the foundation thus laid was actually more inportant than any other, two points I brought out in this discussion appeared especially helpful and valuable to the young woman. It is probable that they will appear so to other women: first, that if she found that some special form of caress directly provoked her normal inclination towards her husband (so that she could respond fully to his own passion for her) it was her privilege and duty to tell him so. The average wife, ignorant of these matters and demoralized by a false sense of modesty, unfortunately fails to speak frankly of her own reactions—with the inevitable outcome that the sublimities of married life are often reached by the husband when the wife is not properly prepared physiologically. Second, that the converse of the principle just stated is that, when the wife must refuse intercourse for valid reasons, her refusal should be guarded by the utmost tact and consideration, never originating in bald indifference or brutal resentment. The woman must remember that whatever her physical and nervous state at the moment may be, the man's position is that of readiness to partake in the supreme act of affection. His sensibilities are readily and keenly offended by any lack of tact. If, therefore, the wife does not bring to her rescue her utmost delicacy and restraint, she offends the man's sensibilities; while if this offence is repeated with sufficient frequency and positiveness the impression becomes a definite

suggestion, that suggestion the basis of an attitude, and that attitude an uncompromising conviction that the woman does not possess the very love for which the marriage was undertaken. Even kissing his wife, as we saw, became distasteful to one man. Unwittingly as she may have done it, the wife had thrown away even that mark of his affection.

The young woman who is the subject of this episode stated that this particular thought was the most valuable imparted to her, though of course one must distinguish between value in terms of particular personal needs and value in terms of scientific knowledge. The professional visit and conference lasted one hour, at the end of which a physical examination was made with the deliberate purpose of *equaling* the record of her fiancé as to physical fitness and perfection.

What might be called the moral of this fable, although every word of the story is true, is that on leaving she stated, with obvious earnestness and sincerity, that she wished every young woman about to be married could have the same kind of talk and examination, preferably by a male physician whose ethical standards were unquestionable. She added that in her opinion the number of unhappy marriages would be decreased and the amount of happiness in wedlock would be increased a great deal if all prospective couples would take the course that they had. Surely she had her head on her shoulders and her heart in the right place, this young woman, in exacting nothing for herself which she was not ready to bestow in equal measure upon her future husband.

I further agree with her that young women should procure their instruction from a male physician,

because only in that manner do they obtain the man's true standpoint; and in exactly a parallel way every young man should receive duplicate instruction so that both parties to the marriage contract will be on the same level of ethics, consideration and morality. Certainly speaking for myself exactly, and for the majority of my confrères on hearsay, physicians rank no other privilege higher than that of personally and medically instructing the youth of both sexes who are honestly desirous of obtaining such important knowledge.

II

In the Share on Social Development, the groundwork has been described on which have been built the super-structures of the modern institution of marriage. The more deeply we delve into the history of any human institution the closer we get to its origin. Modern marriage depends on three factors: (1) the parental instinct in the mother; (2) the parental instinct in the father, and (3) the psychological as well as biological rights of the child. Out of these three grow directly all the other circumstances summed up in the sociological problem as already discussed.

There is hardly a fairer statement of the religious basis of marriage than the one given in the Prayer-book of Edward VI, for it contains in three paragraphs the absolute essentials of the contract as the Christian Church had up to that time developed it, and these in turn undoubtedly rest on religious viewpoints which antedate the Christian era indirectly if not directly. In the invocation to the marriage

ceremony in the Prayer-book of Edward VI (1549) are the following illuminating statements. In order to avoid the use of quaint English, the same thoughts are taken from the modern English Prayer-book in which they appear in practically the same language . . . " duly considering the causes for which matrimony was ordained. First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord. Secondly, it was ordained for a remedy against sin, and to avoid fornication ; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and in adversity."

Probably through the influence of Puritanism in New England, when the American Prayer-book was written, these three paragraphs were dropped and in their place were inserted the words " according to God's holy ordinance." As the modern woman is brought up, one may say that not more than one bride in five hundred understands what from a historical standpoint is really behind that musical phrase " according to God's holy ordinance " ; nor will a large number of brides relish the application of those principles to their decision to get married and to their conduct after marriage.

As a close observer I am very sure that such deliberate policy as there is, is an entire reversal in the order of the three admonitory paragraphs. That is to say, the woman's first consideration is bodily and physical well-being in terms of support and comfort if not luxury. Her second consideration is

sexual pleasure—usually with departures from the normal sex act. And her last purpose is the having of children, if indeed procreation at all may be said *to be* one of her purposes in marrying. Of sin the poet Pope has wisely said that at first we abhor it, then endure, and finally embrace. In the foregoing attitudes concerning marriage this apt proverb is turned completely around so that the virtuous woman first embraces, then endures and finally abhors the man of her supposed choice and all the sacred and secret things which belong to the sexual side of married life. Strange as it may seem to the careful reader, I have had patients unhappy in wedlock for these very causes deny the causes and their mental slant from which they proceed. Like the great epigram concerning slavery uttered by Abraham Lincoln, "If slavery is not wrong, then nothing is wrong," one may say that if these social errors are not evil, then there is no social evil.

The woman approaches the altar in this faulty frame of mind because her determination to marry was reached without knowledge of biology and physiology. Unaware that the entire sexual matter in wedlock is on an identical parity in both partners to marriage, she is ignorant of the fact that she possesses no right which her husband does not possess in the same degree, and that he possesses no right of which she is not in possession likewise. In other words, the theory of superiority of the female and her right to determine the sexual life in marriage is just as false and untenable as the converse theory, that the man has that right and is the superior. The so-called virtuous woman who differs from these simple axioms should never marry. Any woman

about to marry should settle *all* this matter one way in acceptance or the other way in refusal before she marries and not afterwards, for such afterthought in marriage is perhaps the great reason for unhappiness. To say that the human female does not possess the foresight and the intuition to decide these things before marriage is sheer folly. They are the very matters so deeply concerned in herself that her intuition must come into play at that time if ever, and if not at that time, then never.

As a physician, I am convinced that this misleading doctrine rests on a peculiar fallacy. This is, that no woman can tell before intercourse the quality and degree of her physical satisfaction in it and therefore if she judges wrongly she is to be excused. Such a thought totally neglects the converse principle. In exactly the same manner no man can foretell the degree and the quality of his satisfaction in the sexual bond. There is this essential difference between man and woman. The man accepts this relation always as natural and normal, whereas the woman is almost sure to do the opposite through the errors in her training, which we have mentioned. In its totality, the problem for the woman to decide is whether or not the marriage relation with a certain man in all its aspects, physical as well as spiritual, is going to be fully and absolutely acceptable to her. If she does answer this question in the affirmative, then, of course, she loves the man in every way and will then be happy with him. If there is the slightest doubt in her mind on any point and especially the point of physical relations, then she should never marry that man because she cannot and does not love him. If the proper quality of love is

present, the problems and the adjustments of the sexual bond will readily take care of themselves.

The reader must not forget the following relations of the mind and nervous system to the sexual bond as a whole, and especially to the final activity in it. The spinal cord provides for this particular phenomenon through its reflex powers—by which is meant that the mind in the strict sense has little, if any, relation with it. In other words, if the terminal function is brought into the consciousness, then the sexual union as a whole loses or even fails. This fact is shown when perverted interference with the completion of intercourse is practised with the result of damage both to the nervous system and the sexual function. This fact is also true if the relation, which should be peculiarly sacred, is influenced through the wrong mental attitude. Again the sexual embrace as a whole loses. Women, as a class, are entirely too apt to be psychoanalytically guilty of just this latter form of interference with the sexual tie as a whole. Equally, they very rarely analyse the matter so as to realize that they, and only they, are to blame for the resulting failure. Their approach to it is consciously or subconsciously one of objection and perhaps rebellion. Small wonder, therefore, that so many of them lose relatively or absolutely all that nature intended sex-love to represent.

Our social order is right in granting to the woman the province of accepting marriage or refusing it—the privilege of declining or accepting a particular partner.

But, as already insisted, our customs are wrong in not placing and keeping the final responsibility on the woman if, after marriage, she finds she has made

that to which the weakest of all words is applied, "a mistake." In other words, she has the privileges and she must be held liable for the responsibilities. If not made correctly *before* marriage, decision as to her conduct, from the biological and physiological standpoints, is almost certain to be made defectively *after* marriage. The elements of restraint instead of free consent, hesitation instead of spontaneity, refusal instead of free acceptance, necessarily become the underlying motives; and from these errors ensue friction, unhappiness and rebellion. It is the one-standard error, of which the average human mind is always guilty to claim that experience in wedlock with a woman of this type is not a "shock" to the husband whereas the ordinary sexuality of wedlock is a "shock" to the woman. The ideals with which marriage is ordinarily undertaken make anything of this kind a shock to either party no matter what may be the precise form of the unexpected experience. Any woman commits an unvirtuous act when she presents herself to her husband with any other viewpoint than that she is to receive a favour as great as the one that she grants, and that the normal sacred bond of wedlock is the supreme and final act of physical love-making.

If the social evil is to be remedied at all, success lies in recognizing all possible phases of it; of changing or removing those contributing elements as completely as lies within our limited powers. Certainly no one-idea policy in sexual relations will ever advance the human race more than one-sided policies do elsewhere. Fortunately the removal of ignorance on the part of our women is easily accomplished. Fortunately, again, it is chiefly ignorance

which engenders all the trouble. A reversal of education may be brought about promptly. All that is necessary is some straightforward knowledge of actual facts in the place of affectations and dogged prejudices. Such knowledge is suggested by the pages of this book which are offered only as a general index and guide in matters social, moral, biological and physiological. But though the information imparted is merely in outline form, experience will fill in the details. Pre-eminent is the woman's recognition of the fact that in the human race there exists an actual equality of values between the sexes exactly as it does through the whole of animate nature. The woman who attempts to deny this truth, will only torment herself with regrets that she was not the author of the universe. And once she takes this step, she will be well on her way to feeling humiliated that she is a part of the cosmic order. Already she has felt indignant that her husband is. In due time open rebellion sets in against everything except her own crass ignorance—and the story closes with separation or the divorce court, or if not either of these, then irregular perverted sexual relations or perhaps birth-control artistry practised as a compromise with the superstition that the husband invented sex for his own pleasure. That such a wife is not branded as unfaithful to marriage, in the same degree as her husband is unfaithful when he goes out after having been driven out, is an anomaly in our customs and social order, legal status and religious teaching.

There are many features bizarre to the novice but familiar to the medical man in the following case report which was detailed to me by the physicians who were in court as experts. After about ten years

of experience in the business world following a high-school education (which therefore made her not less than twenty-eight years old), a woman married a man whom she had met in business. A few days after marriage the husband made sexual advances to her, though with a tone higher and ethics purer than probably applies in ninety-nine marriages out of one hundred. Her response was refusal which in court was described as being based on simple innocence and sexual ignorance. As this refusal was continued for a long period of time, matters passed through all of the foregoing stages, landing the couple eventually in the divorce court. My medical friends said that on the witness stand the woman not only protested impossible and unbelievable ignorance but maintained that her husband was physically abnormal. Now let us *dispassionately* examine these two statements.

The first statement is that of innocence and ignorance. The business world of to-day, invaded and largely occupied as it is by women, is scarcely a school in which innocence will survive upwards of a decade (using innocence to mean total lack of information or observation of sexual facts). Such innocence and ignorance would mean that a woman may pass through from fifteen to eighteen years of menstrual habit without the slightest knowledge, intuitive or imparted, as to what is the significance of this function. The court was asked to believe that for perhaps twelve years she had seen girl relatives and girl friends marry, become pregnant, bear children, without suspecting that any of this had to do with the female sex organs. Such women are the factors in growing sexual promiscuity which (in the

opinion of the author) is at the moment a more real problem than venereal disease, because the latter is being controlled far more successfully than the former. At least a score of business women of all ages and conditions have stated to me that no woman could possibly be in business to-day in a large city for ten years without being intuitively, if not explicitly, fully informed. Any other supposition is not worth the printing to express it. I know nothing of judicial privileges in such circumstances, but if I did I would, as judge, have told the woman that she was plainly committing perjury, and that she should therefore immediately withdraw her testimony or otherwise be held liable for swearing falsely.

The second statement is that of physical imperfection in her husband. This may be dismissed by asking one question which will result in the reader's seeing the humorous side of the whole matter: How can an "innocent" woman know anything about that which constitutes imperfection in the male?

The woman's final dictum was that their married life together depended on her own standard and therefore she refused all efforts at reconciliation independently of their source and nature.

For the sake of getting first-hand opinions of it, the author related the foregoing story to about twenty-five female patients; these included physicians and professional nurses, dignified matrons of advanced and mature life, women married happily and unhappily, divorcees through their own or husband's fault, prostitutes of the professional and clandestine types, business women of both known sexual laxity or probity, and finally two innocent girls.

The complex of opinions rendered is unanimous on both points. Excepting one or two of the women who retired into their shell and would not discuss the matter, all twenty-five either pronounced the woman a liar and a perjurer, or called her certain names which happen to be unprintable. In addition to this (an even more interesting reaction), several said that they wished the question of the truth or falsity of such a story could be passed on and decided by women out of their own experience and knowledge rather than by men who would be motivated by false sentiment in favour of the woman. Certainly if such decisions by women concerning women ever come to pass real progress will have been made.

III

Much has been said in modern sociological and casual literature of the contrast between romantic and conjugal love, chiefly for the reason that romantic love does not take due measure of the eugenic side of productive marriage. It seems that the whole situation is somewhat illogical in that the blame for mismating is placed on the period of enthusiastic friendship followed by personal devotion which usually constitutes the sequence in real love-making. Such spiritual activities are subconscious and involuntary and they undoubtedly rest on a mutual attraction between the sexes which has always existed and will forever exist, so that no amount of reasoning can be trusted to eliminate it.

The advantage of romance lies in the fact that it commonly occurs during the earlier periods of life when enthusiasm for the individual of the opposite

sex simply as a different human being is at its maximum. If this enthusiasm is permanent, real and subconscious rather than temporary, unreal, and calculating it commonly lasts through life after a transition into devoted conjugal love which never changes. Enthusiasts for eugenic love do not appear to give due credence and importance to the fact that it is not possible to foresee whether or not fertility will follow a given union, no matter how perfect may be the parties to the union intellectually, nervously and physically. It is a common occurrence to see a childless marriage when one would expect exactly the opposite ; the man dies, the woman remarries, and immediately begins to bear children, or conversely, the woman dies and the man remarries and immediately begets children. Yet in the examination of both parties during the first union no physician could detect a real remediable cause of the childlessness. There is certainly such a phenomenon in nature as males and females who simply do not reproduce through each other.

My own opinion is that, given the financial and other facilities for home building, the average woman should marry hardly later than her twentieth year and the average man hardly later than his twenty-second year, so that above all else the freest possible play will be given for the real subconscious, enduring, personal enthusiasm between them. One hears idle and loose thinkers say that men are without sentiment. This is not the truth. Unfortunately men must marry around their thirtieth year, which is the end of that decade during which the kind of sentiment we are speaking of is fast waning. On the other hand, our women usually marry when the same

quality of sentiment has just become stabilized into really cordial attachment after the foolishness of girlhood.

The words of a thoughtful woman on this subject are worth quoting.[1] "Although romantic love in its present expression may often lead to uncongenial marriages and even involve dysgenic mating, its esthetic and refining influences are such as to make it desirable in spite of these drawbacks. Its influence upon literature has been noted by Bloch[2] while its potency in the formation of a deep and tender feeling between men and women has been elaborately discussed by Finck.[3] Thus it is evident that its individual and social advantages more than balance its disadvantages."

Everyone will concur with these utterances, but they are practically a begging of the question after considerable argument, and several quotations from the other side of the topic, as stated by the same writer in the context preceding this quotation.

The ultimate facts are undoubtedly that not only is romantic love instructive but romantic love is also without a substitute. Certainly the cold calculating years which follow the thirtieth year for the male and the twenty-fifth year for the female offer little opportunity for any sentiment whatever that can equal those of romantic allegiance even with all its imperfections granted and catalogued. The chief difficulty with late love affairs and late marriages is that children, if any, arrive too late to be the foundation of mutual devotion and respect. Marry and giving in

[1] Blanchard in *Taboo and Genetics*, page 292.
[2] Ivan Bloch, *Sexual Life of Our Time*.
[3] H. T. Finck, *Romantic Love and Personal Beauty*.

marriage cannot be done to order, neither can children be produced on a time-table basis.

One of the best examples of the underlying meaning of romantic love which I have ever encountered is exemplified by the conduct of a woman in the following circumstances. For a fairly long time this woman had maintained sexual relations with several men, to one of whom she was somewhat more definitely attached romantically than to any of the others. He proposed marriage at the same time when one of the other men, who happened to be better situated financially, did likewise. Laying aside her true love instincts, the woman married the latter, but soon found that the romantic affection for the other man predominated all other considerations. The final result was that she resumed her former life with him and was finally divorced by her husband.

Such circumstances are a great calamity to Society at large, but they are probably much more common than is realized. In other words, the failure of human beings to appreciate who is the real object of t eir subconscious romantic and uncontrolled devotion is a real cause for marital unhappiness. It is therefore my opinion that nothing more unwise can be attempted than interference with normal, romantic love.

Too many women marry during the period of sentimental emotion sometimes called romantic love; but they marry more because they think it will be "nice to be married" than because they are deliberately ready to share all the obligations—intellectual, moral and sexual—towards a man without whose presence life seems empty. There is an adage to the

effect that the man who marries money earns it. The converse is sometimes almost equally true. The woman of means is very rarely generous toward the man without means whom she marries, and such selfishness is the wages he receives (and earns) for his mistake. Whereas the man of means is much more apt to be large-hearted than otherwise to the girl he marries without means. Nevertheless, when she awakens to her essential mistake in having disobeyed her romantic inspiration, she too realizes the wages that she is receiving.

An attorney of large practice in family law, among my patients, fully and emphatically endorses these statements and says that the situations he usually sees are pathetic. More than metaphorically speaking, in each of these instances the man or the woman has his price just as distinctly as the prostitute on the street has hers. In very truth each receives the husks whereas the ear of corn is lost.

So it is that the difficulty is really not with romantic love as a human innate quality or institution, but with the fad at the present day toward individualism through which the common good of the man and the woman, as exemplified in the family and the home, is required to take second or third place in value to the interests of both individually. According to these dreamers one may say positively that at all costs the so-called independence of the individual must be maintained no matter whether the home as a refuge, the family as a unit, or the children as dependents, suffer and no matter whether Society as a whole reverts to primordial promiscuity. The price of individualism is entirely too high. The

human family cannot afford to pay it very long. It is an error which in all common sense and reason should be measured and corrected speedily. No thoughtful person alive to the various angles, diagonals and sides of this complicated figure or alert to the humanizing value of having children, can deny that home-making is both personally and sociologically important. For just as it is in the home that unselfishness must be practised or the home totters, so is it in the properly conducted home alone that children imbibe those principles of mutual tolerance on which the lives of their parents were founded.

With respect to unwholesome and abnormal viewpoints of matters sexual within wedlock, a comparison may be made between the virtuous and misinformed woman and the less virtuous and informed clandestine or public prostitute. Leaving out as irrelevant the differences in their mental capacity, one may say that the demimonde has no regrets to utter, no improvements to attempt, and no afterthought to give to the natural order of relations between the sexes. But if the virtuous woman is an absolute opposite in her mental processes towards natural life she deliberately adds to the social evil by her attitude, therefore she can do nothing better than to imitate the spirit and common sense of her outcast sister.

This aspect of our entire problem may be further broadened by the following quotation from Sanger.[4] As a woman speaking to women about the same oblique attitude which my words seek to rectify, she

[4] Sanger, *Happiness in Marriage*, 132–133, copyright, 1926, by Margaret Sanger.

says: "For the young girl who is thus initiated into womanhood, it is necessary to bring to this new experience dignity and honesty. She will cast aside the unthinking silliness and levity of girlhood as she must cast aside the hindering garments and fashions of the outer world. She must remember that hers is to be no mere passive part in the final enactment of the love drama, and that its beauty and passionate poetry must not be marred by the discordant note of false prudishness, for in the terms of the Bible, husband and wife are no longer twain but one flesh.

"She must learn to give, to give freely, to give completely. And this generous gesture—the gesture of a Greek goddess in its grave, solemn joy—can only be worthy of her love when it is enacted with those large ample movements suggestive of relaxation and peace.

"She must learn therefore to relax. She must seek to fall into the rhythm of the love flight, as the continuation of a dance, a dance of soul as well as body, a dance in which two humans are not longer separate and distinct persons, but in which their beings are co-mingled in a new and higher unity."

After a meeting at the New York Academy of Medicine, an unusually intelligent and broad-minded wife of a physician asked me to explain to her why men are so fond of prostitutes. Obviously her idea was that of vulgarity on the part of the men.

I first stated that it would take me one hour of unbroken discussion to begin to cover the point of her question. I began by denying and ridiculing the idea of vulgarity *per se*. Then I continued and concluded by saying that the underlying reasons briefly are that the average prostitute is a mighty good pal

and understands how to be the comrade of the man with whom she is (would to God that the average wife had as much sense). I further stated that the average prostitute has no alterations, improvements or objections to offer to the processes of nature. I then said that while these facts predominate in the relation between the prostitute and the man it must be remembered that the other qualifications, intellectual, etc., of the decent woman give her pre-eminence over the prostitute provided she is a pal and provided she is sexually normal and not a fool.

Advance in years, which is supposed to increase wisdom in all matters, is rather more apt to cause an error than otherwise in the choice of a marital partner, because of a decline of that fresh but enduring enthusiasm which is greatest in the first three decades of mortal existence. In a western State one of my medical colleagues tells of an intellectual woman who had deliberately waited for marriage until after her midlife, considerably later than her thirty-fifth year Her selection was a man many years her senior who, so far as sex was concerned, had been brought up like an old maid by a widowed mother. After married life of over a year had passed, the couple still had had no sexual connections. In this particular couple, the order of events was reversed. The woman had the shock, which the man usually experiences, in finding that her mate seemed indifferent to her physically. She therefore became angry and distrustful, finally establishing relations with another man after surrounding him with those tempting circumstances which not one man in five thousand is constituted to resist. This anecdote shows that the response by both sexes is the same in

resistance to the impropriety and injustice of false modesty and its analogue infidelity to marriage vows by persistent abnegation. In this instance the man had the unnatural and foolish viewpoint. By his attitude toward physical relations he drove out of doors the woman who had normal instincts in marriage.

IV

There is, after all, basically little difference between the sentiments of the man and the woman. One is not required to be a learned psychologist to know that this is so. If it were not so, then hardly ever or never would one see lasting devotion in a man for a woman. The differences are chiefly in the method of expression. Women are much more apt to be openly enthusiastic and demonstrative than men because they make their choice in life during the period which emotionally is the most ebullient whereas men are more sedate and deliberate about such matters for exactly the opposite reason. Though capable of permanent attachments, men very rarely marry the women of their choice during the years of greatest enthusiasm.

Broadly speaking, the outcome of late marriages upon women is often a homosexual (so-called Lesbian) alliance into which women often enter prior to or even as a substitute for this tardy mating. These women do not necessarily indulge in actual sexual perversions by which one woman grants to the other sexual stimulation, gratification and orgasm, though very many do indulge in the practice. Undoubtedly the larger number of such alliances simply represent intense friendships and love affairs

between women with little or no basis in any sexual acts and as the expression of fidelity to the woman homosexually adored equal to the fidelity to the man who, through the pressure and circumstances of commercial or professional life, has never appeared and stayed on the horizon as the object of heterosexual devotion. Thus proper heterosexual inclinations, normally the greatest, are dissipated through circumstance into homosexual subjection to college chums, professional associates, commercial superiors and employers and the like.

Psychoanalytically it is certainly true that human nature calls for intimate fellowship, and is not satisfied until that need is filled, preferably and naturally by a person of the opposite sex. If this were not true then the tendency of the human family would never have developed first away from promiscuity (similar to that among animals), then, after many variations, through polygamy to monogamy as we now know it. This last stage, monogamy, is here to stay among us ; and it will remain for the very reason that it developed, namely, for the reason that monogamy alone permits complete satisfaction of the instinct in virtually every person's breast for a complementary being—intellectually, spiritually, morally and physically.

The fact is that no author of any importance whatever whose work I have had the pleasure of reading, offers any substitute for monogamous marriage. On the contrary, indeed, all authors with hardly an exception, argue entirely around the circle and finally land in the illogical position of having begged the entire question or of having returned to their starting-point—monogamy. The begging of

the question is a reassertion of the advantages of monogamy; and the return to the starting-point is a practical re-establishment of monogamy as an essential institution without which Society cannot be at least stabilized and without which it cannot in the last resort advance.

For example, a very thoughtful writer, one whom we have already quoted, Phyllis Blanchard,[5] acknowledges in substance that "monogamy is too deeply founded in the needs of the individual and the child to suffer from this increase in freedom and responsibility."

Either this writer uses her words with slightly different application or what she implicitly means is that monogamy cannot be widely changed without shattering the foundation it possesses in the needs of the individual and the child. Blanchard is in error in further saying that it might disappear as an institution, if monogamy depended on protection of Church and State. Such a statement entirely loses sight of the fact that monogamy existed before the Church did as we know it, and also antedated the State as we know it. It is a fact already alluded to that monogamous savages are more advanced in civilization than promiscuous or even polygamous savages, and in a very large degree monogamous nations throughout the world are vastly more advanced than polygamous nations (and yet this institution is the one which radicals and loose thinkers are trying to attack!).

Monogamy itself is therefore not a fault. Neither is the Church or the State which have improved and stabilized it. The fault lies with the new and foolish

[5] *Taboo and Genetics*, page 298.

movement toward individualism. To-day our couples in marriage are exactly in the position of two partners in business, each of whom "as an individual" overdraws his account as he will, not as the partnership agreement decrees, smashing the credit of the concern by wild investment in outside speculations. Such couples pass into moral bankruptcy exactly as such partners would pass into financial bankruptcy. Each such family and each such partnership ends in disaster and failure. If monogamy is not good, then no human institution related to the family tie is good. The trouble is with the people who are frantic for what they term "improvements" in agelong institutions like monogamy; these "improvements" are urged without reference to the price the human race has paid in time and energy for elevating itself at last to the plane of monogamy. The situation is somewhat like that which obtained during and after the French Revolution. Practically every human institution was attacked; many even were temporarily abolished; and yet the French people, after an orgy of destruction, emerged with the essentials of their government and the principles of their social order as firmly established as ever. So will it be with the present foolish attacks on the marriage relation as we now know it.

Monogamy clearly rests on three factors. Definite parental love in the mother, and in the father, and proper respect for the needs and rights of the child. Indeed, monogamy might never have come into existence if our children were born as able to take care of themselves as is, for example, the calf of the reindeer in the Arctic region; but as the human offspring is the most dependent of all progeny, its

care by the mother and the father has become practically obligatory—hence monogamy.

If these principles of father-love, mother-love and the interest of the child were not the real basis of monogamy in its development, then explanation would be difficult indeed of two facts: that the Jewish religion has almost universally abandoned polygamy and the Mohammedan religion is now doing so. "In the earliest known period of Israelite History," says R. Levy, Acting Librarian, Jewish Institute of Religion,[6] "polygamy was the established custom of the Eastern World. Monogamy was unknown, hence it cannot strictly be said that polygamy was 'fostered and developed.' It was the regular thing. It is true that monogamy is now the policy of the Jewish religion throughout the world. For Europe it has been so among Askanazic or German Jews since Rabbi Garshon, who died at Meinz in A.D. 1040. In the Orient polygamy is still legitimate though not common. It is usually practised where the first wife has remained childless after ten years of marriage." Here then is a great religion which, through the environment in which its people originally lived, in a certain sense began with polygamy and has now outgrown it because monogamy has been found far superior to it. The most rational possible viewpoint in all these matters is to believe that institutions like monogamy represent development along the lines of least resistance and of greatest benefit to men and women socially conscious.

A. Rustam Bey, former Turkish Ambassador to

[6] In a personal communication to the author on January 21, 1925.

the United States,[7] shows that polygamy among the Turks is distinctly on the decline, and is about to be abolished as the preferred form of family unit. As to the meaning of polygamy to the community, he utters the following interesting statement: "Many of the shortcomings of Turkey, many of its adversities, indeed, its fall from the state of greatness to which it had raised itself only a couple of centuries ago, may be traced very largely to the pernicious effects on the community at large of the vices bred in the harem system and to the inoperativeness of those potent sources of inspiration of which free woman is the centre."

In the early history of Arabia, wars among the tribes so depopulated the males that the women outnumbered them about four or five to one. We may readily picture the terrible system of promiscuity and prostitution which arose from this situation. Therefore, those people (as the author has maintained throughout this book), moving along the lines of least resistance and of greatest benefit to the largest number, adopted polygamy. Mindful of the said promiscuity and prostitution, the only salvation for the family unit, consisting of one man and four or five wives, was the seclusion of the women in harems and the adoption of eunuchism. To state that the origin of these customs was the jealousy of the male is foolishness. It is much more true to state, on the other hand that, in addition to the aim of maintaining the existence of the tribe and common decency, paternal love and its insistence on knowing its own offspring were the real motives.

[7] "The Gate of the Harem Swings Wide," *The Outlook*' January 21, 1925.

Bey continues as follows: "As for polygamy, which is limited to the possession by one man of four wives, and its accompaniment, legal concubinage, they are only tolerated by the Koran. They were manifestly intended to act as exceptional measures to be applied to the Arabia of those times, the Arabs being the chosen people of Islam, as the Hebrews were the chosen people of Judaism. They were, in fact, conceived as the only measure capable of saving woman in that barbarous country from what was practically universal prostitution and the consequent absence of all legal status as regards herself and child, a condition into which she had fallen owing to the extraordinary numerical disproportion existing between her and man, whose ranks had been thinned beyond measure by perpetual internecine warfare." . . . Again: "At the same time as she (woman) has acquired a rational share of social freedom she is on the point of obtaining satisfaction as regards her matrimonial situation. A law is on the stocks by virtue of which monogamy becomes the basic principle of the marital association, polygamy being maintained only in certain forms and with reference to certain exceptional situations." . . . Finally, concludes Bey: "As for divorce, which in the case of the husband can take place automatically by a simple declaration on his part to that effect, it is to be subjected to certain well-specified conditions, while the wife, who does not possess the reciprocal faculty of separating herself from her husband, will enjoy it, according to the new bill, on condition that it is stipulated in the marriage contract." Here again we have a great religion abandoning its teachings for centuries and at

least one of the former great powers within that religion changing its laws so as to forsake polygamy and adopt monogamy.

V

Attempts at sudden arbitrary alterations of human institutions almost always result in disaster, because our customs, built up very slowly from experience, become matters of subconscious expectation and instinct, and therefore cannot be readily altered. Mass psychology for communities, nations and races in such matters exactly parallels the psychology of the ages. In other words, that which has been done for a long period of time is likely to be regarded as that which really is the most desirable. Moreover, some customs are founded on deeper foundations. In the French Revolution, for example, not only were matters politic and civic radically reorganized but abolition of matters religious was more or less aimed at. One day of rest in ten was inaugurated instead of one in seven. It was soon found, however, that this period of rest was not sufficient. People went stale, and so finally returned to the old seven-day cycle.

Although many reforms were introduced, the political and civic customs of the French nation were eventually resumed and nothing greatly different was the outcome. Notwithstanding this warning of history, the Russian Revolution has committed similar errors.

My opinion is that the following is the sequence which events must take when ordinary customs are suddenly abolished : morality, righteousness, respect for women, protection of children, dignity in marriage

—all must go if there is a return to more or less primordial conditions of sexual promiscuity and practical abolition of the family tie. In the large national field of human relations sudden changes are as dangerous as sudden changes in the family itself.

In contrast with the demoralizing frenzy of change seen in Russia, there is undoubtedly a slower revolution developing and passing from nation to nation—a revolution that will eventually cover the earth. In Europe, owing to upheavals of the war, the outrageous burdens of militarism are being cast off, and artificial civic relations typified by unfair class distinctions and the unjust distribution of real property and personal wealth are being corrected everywhere. It is even possible to hope that the day will come when wealth will be segregated for education, for the cure of sickness, and all other forms of civic benefit, and when wealth will no longer be squandered in personal decoration.

The peculiarities of our institutional inheritance are similar to our personal inheritance in that many of the various forms of mistake which are seen from time to time are in a sense a reversion to ancestral, atavistic tendencies.

Carl Pearson says: "A man is not only the product of his father and mother, but of all his past ancestry. Unless very careful selection has taken place, the mean of that ancestry is probably not far from that of the general population. In the tenth generation a man has (theoretically) a thousand and twenty-four tenth great grand-parents. He is eventually the product of a population of this size and their mean can hardly differ from that of the general population. It is the heavy weight of this

mediocre ancestry that causes the son of an exceptional father to regress towards the general population mean ; it is the balance of this sturdy commonplaceness which enables the son of a degenerate father to escape the whole burden of the parental ill." The pertinence of this quotation is obvious, for our customs are also referable to an indefinite number of ancestral complexities and relations ; and thus it necessarily follows that when in unreasonable class movements (as in Russia) changes are sought, the tendency is toward a regression into and a relapse towards instincts and practices which are basically savage and out of which the human family has cultured itself ages ago.

Eugenics is often brought forward as a necessary and essential solution of the problem, but in the face of the foregoing facts set forth by Professor Pearson eugenics cannot, at least immediately and absolutely, exert its influence. A curious and interesting fact about human procreation which advocates of eugenics fail to recognize and estimate is that, broadly speaking, small and rather undersized women are more fruitful than large athletic women. The physiological reason for this circumstance is that ovarian processes in smaller women are more active (the chief reason for these women being smaller) and consequently are the grounds themselves of greater fertility. Other things being equal, therefore, it is these small women who have children easily and quickly in comparison with the athletic woman who is relatively difficult to impregnate. It is doubtful whether eugenics could be put into practice with sufficient consistency and universality to change the average of physical intellectual and

moral status in the community, as Professor Pearson describes it.

One eugenic argument is that the woman having many children may be classed as a moron who knows no better than to multiply. (Such use of the term moron in parlour discussions is loose and makes it a fad word.) Of such an argument it may be said that the present generation, of which such eugenic advocates are members, have not lived long enough nor had experience enough to know everything; their confidence might therefore be mixed with some caution. Many of these writers (particularly the women) are college bred, and have therefore acquired a certain veneer of culture which it is a temptation to imagine is real wisdom. In consequence they draw irrelevant comparisons between their own mental ornaments and their mothers'. For the older generation, having had no such institutional training, may not pose as savants on sexual problems, marriage, divorce and monogamy; and if they express any views they are silenced. Let us draw a clear distinction in this matter. The said moron mother knew enough to marry a man, live up to all the obligations of marriage, bring forth and rear with reasonable success several of many children, and to pass through life without reaching the divorce court, for all that they lacked a higher education. Perhaps in their deeper consciousness, indeed, they privately regard the loquacious members of the family as the poorest specimens in it; certainly the queerest specimens in it. It might be well to advise these know-it-all children to sit awhile at the feet of their Gamaliel-like mothers and take a few lessons in the real problems of life. Verily whom the gods would

destroy they first make mad—in the particular matter before us—with some type of faddishness.

The woman of normal sexual instincts is fairly sure to be happily married. And she is almost more certain never to find her sexual relations with her husband "chains," "slavery," "bondage," or any other relation requiring "emancipation," to use these threadbare and more or less empty verbal shibboleths. The majority of these writers are either single women or, if married, are either unhappily married or divorced. A good illustration of the point we are making is the criticisms of two matrons (one living in marital happiness and the other widowed after a peculiarly happy married life) as they were returning from an open meeting held at the New York Academy of Medicine under the auspices of the American Social Hygiene Association a few years ago. This was their verdict concerning all the women speakers: "Well, it is perfectly obvious that all the women heard from to-night as the readers or the discussers of the papers are either not married at all or unhappily married. In every circumstance it is certain that they have never known what it is to be really in love with a man including every way, excluding no way, and especially including the sexual way." Here again comes up the foolishness of permitting unmarried women to pose as authorities on this subject. Intrinsically they have no more right to do so than they have to utter judgment about bringing up a family when, figuratively speaking, they do not know the head from the feet of a baby.

The late Bishop Williams of the Episcopal Diocese of Connecticut always warned his graduating classes

not to make one of their first sermons deal with the problems of bringing up a family, unless in fact they themselves had one, and never at all if they did not even contemplate matrimony. This is sound judgment which our loquacious women reformers while as yet unmarried will do very well to heed.

VI

The woman who has married a man whose production of semen occurs once in three days has not married an oversexed or brutish individual in comparison with the husband of her neighbour whose cycle may occur once in seven to ten days. Neither man can change his constitution, although the former man is thoroughly open to instruction and guidance (preferably by a physician) whereas he is not open to refusal and resistance by his wife. A man has just as much right to have a short sexual cycle as a woman has a right to have a long or short menstrual habit at regular or irregular intervals. Neither the man nor the woman can control these matters, although suitable instruction and training will often lead them away from errors due to unguided instinct.

It is so refreshing to have a female writer call a spade a spade that the words of Miller are worth noting. Her only difficulty is that she has selected the wrong spade for her consideration. After quoting the words "incompatibility of temperament and viewpoint" as overdone and hackneyed, she resumes in the following words:

"Lately, however, it (the sexual embrace)[8] has

[8] Parentheses added by me.—V. C. P.

been stripped of its mental disguise and given its own name and importance in the emotional scheme of things. And that importance rates as high as 90 per cent in the matter of mismating, according to one jurist, Judge Lewis, of the Superior Court of Cook County, Illinois. They may charge cruelty or drunkenness or desertion on the stand, but Judge Lewis states that when he gets them in chambers and starts them to talking, sooner or later he will be listening to the story of the brutality of an oversexed husband or the coldness of an undersexed wife. Among the latter he finds the overcultured woman, the woman who dabbles in music and little-theatre movements and art or literature, but who has neither the grit nor ability to become an honest and normal practitioner of any of them, and who, drugged by them, shrinks from wifehood as revolting, disgusting, or, in the phrase of one plaintiff, silly."[9]

The class of woman referred to by Judge Lewis has not really succeeded in doing anything but insist in cultivating her fad at the expense of her home and all its obligations. Assuredly is it strange that so many women cannot see the high price which they are paying for just such diversions. Apparently they are perfectly willing to pass by Nature's first and great gift in their foolish efforts to reach some will-o'-the-wisp bauble. Such women are never satisfied with that which is nearest and most intimate but are always desirous of something new. When they are single they wish they were married. When they are married they wish they were single, or at least that sex and marriage could be separated. If they have no

[9] Miller, "Masterless Wives and Divorce," *Ladies' Home Journal*, January, 1925, page 20.

children they wish they had. If they are having children they put the blame on Nature or on their husbands. They are totally unable to see that they are their own worst (indeed, their only real) enemies.

Judge Lewis' foregoing division of divorces into 90 per cent as sexual troubles and 10 per cent as varied disagreements, is interesting. I agree with it fully. It would perhaps be better to say, however, that ten per cent of divorces point to causes which should have rendered marriage illegal and impossible, such as all forms of insanity and criminality. That would leave 100 per cent of the remaining number as due solely to sexual difficulties, many of which may begin with trivial disputes, but all of which end in absolute discord. I have too often heard this story: "Doctor, I am very sorry as a married man to have become infected with venereal disease, but it is the literal truth that although I have attended a marriage ceremony at which I was the bridegroom, I have, nevertheless, no wife!" A great number of these men add that the refusal of their wives to live up to marital privileges is not only brutal and absolute, but frequently accompanied by the suggestion that they go outside for their sexual life. One man stated that his wife actually asked him why he didn't go away and pay for it, exactly as he had done before marriage. Another woman stated that she did not care what woman lived out a sexual life with her husband provided only she, the wife, did not know that other woman's identity.

Here again we have the misapplied, one-sided standard in full operation. The woman's responsibility is primary in her disobedience to the marriage vows, while in deliberately inviting or inciting her

husband's looseness she is directly contributing her plain share to the social evil. Sooner or later Society must hold the woman responsible for these evils, provided Society intends to abolish them in its own interests.

The divorce evil in this country is certainly increasing, and too little thought is being given to its study. With that oratorical power he possesses as a lawyer, Sexton[10] has drawn attention to this condition :

"Divorce and remarriage is nothing short of rotary polygamy so strikingly exemplified in the eyes of many luscious social pushers, eye-sought entertainers and bare-skin idolaters, whose chirping amativeness frequently calls for a change in male sedatives.

"We are rapidly approaching the conditions in pagan Rome when matrimonially men and women were bound by ropes of sand. Martial speaks of a woman who had hooked her tenth husband. Juvenal refers to one who had introduced her nuptial couch to eight different husbands in five years. St. Jerome says there lived in Rome a wife who had married her twenty-third husband, she being his twenty-first wife. Seneca, in despair, exclaimed : 'There is not a woman left, who is ashamed of being divorced, now that the most distinguished ladies count their years not by the consuls, but by their husbands.'" Abandoning the double standard is the only solution. If it is foolish to condone the male for his lapses in morality before marriage, it is equally foolish to condone the female for the mistakes in which she permits herself to enter marriage. If one wishes to be

[10] Sexton, *Matrimony Minus Maternity*, 1922, page 200.

perfectly logical and fair the man and the woman must be held equally guilty for social crimes against the one great integral whole: common morality. Although the planes on which the guilt may lie are slightly different, those planes are exactly parallel to each other.

The contention that marriage is a slavery on the part of woman is of all things the most ridiculous, and as much a fad as the careless utterance of "moron," as applied to mothers of real families, as already noted. Slavery and all other terms like it apply only to those states of Society in which human beings till recently were forced against their will to become and remain the physical property of their masters. No woman needs to marry unless she wants to. She is a free agent in making the contract; and as such she should therefore be held responsible for any mistakes she makes in selecting her partner or in her conduct after the partnership has been effected. A principle in law is that ignorance of the law is no excuse for its infraction. So, in matrimony, the woman's ignorance of the details of her contract cannot be urged in the defence of her conduct. Just as she has the final privilege of consent or refusal so has she the final duty and obligation to know what she is doing when she marries.

VII

The late Theodore Roosevelt was beyond doubt one of the great minds of his time. Too well he foresaw the meaning of artificially small families and other lapses in parental obligations. In his sixth annual message to Congress he uttered a very fitting

paragraph on the subject of house, home and children.

Roosevelt said: "When home ties are loosened, when men and women cease to regard a worthy family life, with all its duties fully performed and all its responsibilities lived up to as the life best worth living, then evil days for the commonwealth are at hand. There are regions in our land, and classes of our population, where the birth rate has sunk below the death rate. Surely it should need no demonstration to show that wilful sterility is, from the standpoint of the human race, the sin for which the penalty is national death, race death—a sin for which there is no atonement."

Roosevelt went a step further in France when making an address to an audience in Paris representing all classes of French civilization: "You have every element of leadership among nations except in population; which seems to be decreasing. The remedy is in your own hands. Stop race suicide." A great man, he believed in the permanency of old New England stock with its morals, liberty and patriotism; its definite devotion to home, parents and children. There is no conceivable falling away from these standards which will not bring in its path much more loss than gain.

There are two general forms of birth-control. The first should receive scientific development exactly as it has received scientific endorsement. It is concerned with the control of defective and diseased children. According to circumstances, the community must rid itself of all forms of hereditary criminality, disease or tendency towards disease, insanity and mental deficiency, either by methods of contra-

ception or modified castration. I am by no means uncertain in my belief that the day must come when all crimes from felony upward shall be dealt with by Society through the medium of an unsexing operation. The purpose of such an operation is not mutilation or punishment but merely an absolute prevention of procreation. Our Constitution provides against mutilating punishment; but that document was written in the days when in Europe prisoners were still being tortured and mutilated and these are the details which the Constitution sought to forbid. To-day the methods of surgery make the unsexing of the male and the female patient so simple that it cannot fairly be called mutilation. For it is not necessary to remove any organ; the tubes in the woman carrying the eggs from the ovary to the uterus are simply tied off and cut through, and the tubes in the man carrying the semen from the testicles to the semen-sacs are operated upon in like manner. Thereafter neither sex can procreate.

It must be remembered that those low grades of humanity, on whom we urge the performing of this operation, procreate unreasonably, multiplying their own kind with that same abandon which makes them criminals. Such an operation is the one safe, sane and sure method Society has of decreasing its criminal population. It is much to be approved and will sooner or later almost certainly be adopted.

The other form of birth-control might be called parental laziness. It is one of the most contemptible of modern crazes. The most apt expression I have been able to evolve for it is: Concubinage not marriage; the new era of prostitution; teaching our mothers and daughters, sweethearts and wives,

the common practices of the brothel. I cannot possibly conceive how a wife can expect to hold the devotion of her husband while putting into practice that with which he had become familiar in the days of his youthful errors and excesses. There is nothing in this birth-control movement which the common prostitute does not practice in one form or another. To make this knowledge commonplace among our fine women simply causes the latter to contribute to the immorality of the world in a most extensive and expensive degree.

The advertising quack is usually despised by the medical profession, for as a rule his methods are lower than reprehensible. While walking the streets of Philadelphia I satisfied my curiosity as to the contents and methods of an anatomical museum attached to the offce of one of these quacks, but I was amazed at the essential sanity of one detail. Conspicuously posted was the following placard dealing with birth-control: "Were we to believe everything written by those who advocate birth-control, we would have to believe babies are harmful not helpful, enervating not energizing, afflictions not acquisitions, liabilities not legacies, tortures not treasures, home-breakers not home-builders." Just as the so-called virtuous woman may profitably copy the prostitute in her free acceptance of the physiological laws of nature, so we may add that this quotation indicates the great truth which centres in the average human being—even in those who, like the advertising quacks, are professional vampires on their unfortunate fellows. There is hardly a couple in the land that might not profitably frame such a placard and hang it on the wall of their bedroom.

According to recent statistics, the population of Great Britain has become stationary. Either the English must therefore follow the advice of Roosevelt and stop race suicide, or they will begin to decrease exactly as the French have. On October 16, 1916, *The Times* gave a report to the effect that a questionnaire or census had been confidentially taken among a class of educated persons. In 120 marriages, 107 were limited. The average number of children per marriage was considerably less than 2. *The Times* went on to say that if this average were to obtain throughout the Empire, France would live to write Britain's obituary: "Died of race-suicidal corruption and syphilitic poisoning." In this country the census of native-born children of pure native born American stock is also stationary. Probably it is even slightly decreasing. In other words, the real descendants of the forefathers of the country are beginning to disappear.

In point is the following true anecdote. In a certain town of New England a dinner was held at which seven couples were present—fourteen persons—all of true American stock. Only one couple was not married. Over the coffee and cigars it was decided that each person should give confidential statement of what mistake in life he would like to have corrected. The total number of years of marriage among the six married couples was close to fifty years and the actual total number of children was two—one child in this particular group for every twenty-five years of total marriage. The first lot fell on the unmarried woman who frankly admitted that she was very sorry not to have married the man who first proposed to her, not because he was the first but

because when it was too late she realized her mistake in having refused him. To her marriage meant many children and it was the absence of the love of the man and the children in her life which she lamented as the direct outgrowth of her mistake. So the story passed from couple to couple and the dinner ended.

The following morning the husband of the hostess called at this woman's studio and taking both her hands in his, kissed them politely and said that he desired to thank her for the fine humanity of her statement, and that he too wished he had had children. The same afternoon the hostess called on the girl, repeated her husband's ideas in different language, and then admitted what she could not state at the banquet—namely, that in a married life of nearly fourteen years she had had seven criminal abortions performed and was finally in a condition of sterility.

The first application of this story is its horrible revelation of what is going on among American-born couples. Equally momentous is the second application which constitutes a contribution which virtuous women, such as the hostess probably considered herself to be, always potentially and sometimes actually offer to the social evil in the world. If the husband, with his disappointed parental instinct, had made love to the young woman with her disappointed parental instinct no one could blame them from the standpoint of common humanity : each would simply have been satisfying that of which they had been deprived ; the young woman by a mistake and the husband by treason on his wife's part.

In my professional experience is a family in which my advice was sought before marriage to explain the

meaning of this statement by the bride-to-be : " Oh, if I could only love you without marrying you ! "—as though it were possible to separate love from marriage or marriage from love. Candid advice was given to the young man not to marry that girl on the ground that somewhere in the back part of her head were located faulty ideas of the marriage relation. The advice was not taken and dire disaster followed after five years in the life of one of my college chums had been blasted and wasted. The result was marriage, one puny baby injured by tight lacing of the mother to hide her pregnancy, five or six criminal abortions, divorce. All their irregularities and social ambitions wore the husband out so that he was rapidly going over into alcoholism in order to sustain his strength, The usual daily routine was a bitterly hard day's work followed by immediate dressing for the evening, elaborate family dinner, theatre or ball, an indigestible midnight supper, home at midnight or later and at least two hours' disturbance of the husband's sleep while the wife went through a three-ring circus preparing her person for bed. A woman who is willing to disturb her husband's slumbers night after night until about 3 a.m., leaving him exhausted in the morning for lack of sleep, should be locked in a room by herself and left to her own devices. To say that such a creature did not contribute to the moral bankruptcy of the family is simply foolishness.

One of the great arguments in favour of birth-control is the warning that unless it is practised the population of the world will soon outnumber the productivity of the earth for support of the human race. There has recently occurred in Europe, how-

ever, an incident which must pass down into history as both unique and remarkable. It is the fact and success by which repatriation occurred in Greece and Turkey after the Greco-Turk War. The number of Greeks returning to Europe was between one-fifth and one-fourth of the entire population of Greece. After the first and immediate difficulty of the whole national movement was over, this enormous increase in the population has been absorbed practically in silence and is being maintained without the slightest burden.

The reason undoubtedly is that the vast majority of these Greeks went out upon the land and did not concentrate in the cities. No careful student of history doubts but that the real problem before the human race is not procreation but concentration in cities. Several of our best modern historians have uttered the warning that decadence will pursue those nations in which undue growth of cities at the expense of the rural districts is occurring. Surely the birth-control advocates have encountered an unanswerable argument in Greece and its repatriation of nationals.

VIII

The unfortunate thing about birth-control is that the intellectual group is the one chiefly practising it. The laws of biology are being violated in that so few children are being born that survival of the group is not provided for. As already pointed out, at least three children in each family are required (1) in order to offset the inevitable death of the parents, and (2) in order to furnish a reserve against the hazards of early mortality. If any group is to survive the smallest average number of children for each couple

is, as we have said, three. If there are but two children when the parents die, each of these takes the place of one parent. There is, therefore, no increase in the population, and no provision against unexpected wastage. If there is but one child, then there is a definite loss to the community.

The middle classes of the community clearly realize this. They still find their chief blessings in their children; and the same principles apply to the labouring classes. There is no question that that group which does not reduce its birth rate will inherit the commonwealth. We must secure survival of the stock of the forefathers of this country who, in the words of Abraham Lincoln, in his speech at Gettysburg: "Brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

At least temporarily a very large number of the labouring class, especially of foreign parentage, deliberately follow the racial divisions and instincts, prejudices and animosities with which for centuries they have lived in Europe. The birth-control experts will do well to take into account these results before they push their foolish campaign any further.

That the birth-control campaign is uniformly and disastrously involving the entire commonwealth is indicated by the fact that, according to a recent report of one of the clinics in New York City specializing in this field, of 1000 women applying for so-called help, one-third were Jews, one-third Protestants, and one-third Roman Catholics. In one sense this is a large number of applicants; in another sense it is not sufficiently large to be an infallible index of the entire commonwealth. But in any case it

indicates that the claim is wrong that the birth-control evil is chiefly affecting the Protestants. The increase in the Catholic population of the United States is not due to abstinence from birth-control methods so much as it is to increased immigration from central and southern Europe, which is almost solidly Catholic.

Physicians are very familiar with families who, by design, have one child who lives a few or many years and then dies. Meanwhile the artificial means of preventing conception have so damaged the mother that she is sterile. One must furthermore remember that in all women fertility declines with advancing years. Therefore, these two factors—infant mortality and induced sterility—usually provide the circumstance that such a couple in middle life are permanently childless. In a certain sense this is a just retribution for the moral and physical cowardice of their early married life.

That nations of the world are waking up to what birth-control and race-suicide mean is indicated by the modern efforts of France to keep its population, at least stationary, by what amounts to compulsory colonization. Various laws in aid of maternity and for the reduction of infant mortality are already being passed and enforced in this country. The Children's Bureau of the United States Department of Labour is largely the product of this social endeavour. In harmony with the usual thorough-going logic of the Teutonic mind a threefold policy in Germany constitutes aid to mothers, welfare centres for women and children providing proper work and suitable diet, and instruction for nursing mothers and young children.

During November, 1916, which was one of the periods when the modern birth-control question and the organization of a clinic were both going through a kind of spasm of enthusiasm in New York City, a woman with a very different viewpoint passed away. According to Sexton[11] this woman, Mrs. Lizzie M. Palmer, after a married life of true greatness, left $3,000,000 for the training of girls for motherhood. Her will contained the following inspiring, elevating and moving words: "I hold profoundly the conviction that the welfare of any community is inseparately dependent upon the quality of its motherhood and the spirit and character of its homes." This is a truth which too many forget, and its corollary is that the quality of fatherhood is equally important. An underlying axiom is the normal sexual married life implied by good fatherhood and good motherhood.

IX

In civic and moral relations, as in the science of physics, the principle applies more accurately than many persons realize that to each reaction there is an equal and contrary reaction. This is the law of the balance of forces; otherwise one force or the other would predominate. For example, if the attraction of the sun to the earth were not balanced by equal and contrary attractions of the other celestial bodies chiefly of the solar system upon the earth then the earth would probably fly off into space. The illustration applies perfectly in marriage. If the reaction of the wife to the obligations for which marriage was instituted and still exists is an unsympathetic refusal

[11] *Loc. cit.*, page 154.

to live up to them (which is only one form of infidelity), then the equal and contrary reaction of the husband is, in one form or another, to deny his obligations in terms of fidelity. No other issue can be expected. As a matter of fact, no other issue will be seen until human nature is totally changed. These are axioms. While matters of lament, they cannot be controverted. We see them everywhere.

In reading a recent contribution by a female reformer who had written about that concerning which one may assume she had had no personal experience, the author noticed that a rather strong attack was being made on the male side of these problems. Her article pointed out that in practically all cases the man makes a strong, persistent and uncompromising opposition to various forms of legal separation or divorce. Having had no personal experience the writer overlooked the foregoing principle, namely, that the man in feeling himself to have been abused by the woman's abuse of the marriage contract is naturally not going to lie down and do nothing when he is attacked for the usual and commonplace outcome of just such marital infidelity on his wife's part. If the woman does not contribute to the social evil in the world by this infidelity which she may regard as virtue, then her conduct has no issue whatever except her own personal excitement and entertainment in a divorce suit.

Every thoughtful reader will join in deploring these facts, but the man would be lacking in the ordinary instincts of self-protection if he did otherwise than fight to the last ditch. If divorce is justifiable at all, the particular type of action allowed by a few but a growing number of our States

is a direct step forward because it holds the wife rigidly to her sexual obligations in marriage. A wronged man will fight and fight to the last stand against separation or divorce or other abuse in court.

The following brief case report illustrates one phase of this topic. A high quality man was overtaken with typhoid fever while his wife was in Europe. Although her marriage vows required her to stand by him in sickness and in health, she did not return to her home after she learned of his affliction. Convalescence from typhoid fever is characterized by great mental and physical depression and spiritual loneliness. During this long period, the companionship of the wife was her bounden duty which she did not do and thus became the real cause of the disaster which followed. The nurse in charge of this case was an attractive young woman of normal human sympathies which she proceeded to give to her patient, at first undoubtedly subconsciously, and later, when the patient showed great appreciation in his woebegone and lonely state, probably consciously. The outcome was that the man and nurse ran away and were married after he was fully restored to health. In a discussion of this incident with a prominent clergyman, I laid down the principle and finally convinced him that although the outcome cannot be exculpated, there is, nevertheless, a touch of human nature in it. Although the wife had really cast her husband aside, first by her conduct within their original home and again by leaving that home and him, during sickness, she suddenly came into the field and sued for a divorce.

The author believes that her own morality had been so disorganized by her own conduct that she

could not see that her husband's actions were the result, and the direct result, of her own conduct. Further, the same corruption of her morality by her conduct made her selfishly desire to "get even" with the other woman more than to do anything else. Such wives not only do not desire the very thing they have refused and cast aside, but also do not wish to see the man and his love received by any other woman who may indeed value both in terms of the highest possible ideal. This mental complex is a very common one and must be remembered in the majority of these social crashes.

One of our captains of industry, a man of noted religious standing, said that religion is like a financial undertaking: the more you put into it in terms of belief, faith and good works, the more you will get out of it in terms of earthly happiness. Certainly the same principle applies to marriage. It, too, is like a financial undertaking: the more we put into it in terms of love the more we are going to get out of it in terms of love. In other words, definite attention to loving the mate is almost certain to bring about the reciprocal relation of being loved. An editorial in the *Pictorial Review* for October, 1915, contains an unusually happy diagnosis of this entire subject. It points out clearly that if attention is duly paid to the real activity of loving, namely, of seeking any and all of those signs of devotion which either the man or the woman may bestow upon the other, then the feeling of being loved in return will be subconscious, automatic and indubitable. Love produces love; and there is no manifestation of it by the woman toward the man which he will not reciprocate. The editorial mentioned closes with these words which

the average woman would do well to learn by heart before she marries:

"The average man, the sort of man you and I know and break bread with, is a potential prize-package. He faces his wedding day with heart and soul overflowing with good intentions. Nobody can crush them except the woman he marries. When a man has selected the girl for whom he is willing to work all the rest of his life, the girl with whom he is willing to live till death parts them, he has quite as fine ideals of marriage as any woman. This girl he is marrying is to be the mother of his children, the maker of his home, the guardian of his happiness.

"If she studies with him the art of loving and develops into the true mother and home-maker of his dreams, she does not have to ask him whether he loves her, for he places her on the pedestal from which no modern ideas nor 'isms' can drag her."

The best definition of love which must be the basis of all happy marriage is "giving up, and not counting the sacrifice." The individualist of to-day not only fails to give up anything worth while but keeps a meticulous account, though an essentially inaccurate one, of the sacrifice. Such bookkeeping never balances.

After the discussion in this volume up to the present point of the main and of the side issues of the general problem of sociology of sex, it becomes necessary to ask whether or not Society is making a due effort at restitution. Undoubtedly it is, otherwise Society could not be regarded as a living, progressive human order. The following and last Share of this volume will therefore take up the question of restitution or relief.

Share VI

IGNORANCE OF THE RELIEF

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SHARE VI

IGNORANCE OF THE RELIEF

I

THE previous pages of this book cover the sexual problem in our social and economic environment of to-day. Only the suggestive outlines of a topic so broad could possibly be sketched, but success will have been attained if the reader has grasped more fully than previously those sexual problems which, infesting modern Society, must be grappled with honestly as stark facts. In ignorance and oblivion of the underlying nature of the whole problem, theorists and idealists would make the social order conform with artificial and arbitrary standards. Failure follows such efforts because these standards which they try to impose are at war with common sense, at war with the laws of biology and physiology, and at war with observation of human beings, from the highest to the lowest types.

I believe a summary of our argument will be of great advantage, for within a few pages all the main topics may be briefly reviewed and so correlated as readily to impress the mind and to be easy for later reference. The comprehension and memory will thus be equally aided. This work will therefore follow the plan which is common to scientific and semi-scientific discourses, seeking to establish a few definite points clearly and strongly as conclusions.

We are concerned now with the relief of problems hitherto outlined. What are those policies which Society is adopting or may adopt to reach a better procedure with, if not solution of, the sexual problem? What may we expect from the agencies

of Education, from the Law, and from the Church? Each of these factors will be discussed in turn.

II

The education of sincerely open minds is the central road that, I believe, leads to the goal desired. Ignorance of any matter whatsoever is not, in the long run, a sound foundation for progress. One of the most pathetic things in human Society is the ignorance of sexual processes in which both men and women have been allowed to enter the marriage relation. For reasons of false modesty, this ignorance has been centred mostly around women. Fortunately we are working away from this dismal situation rapidly. The object of this book all along has been to instruct women in sexual details—in biology, sociology, the problem of venereal disease and obligations of marriage as they relate to sexual matters—and to inspire them to use this knowledge to the betterment both of themselves and the human race.

Sexual information should not be of the suggestive, superficial type which will appeal to curiosity-mongers; it should include only scientific truths, so presented as to carry conviction. Education is not necessarily book-learning; it means that the training leads to full acceptance of the natural order of things in every relation of life about us, and consequently to clear knowledge of sexual life and all the manifestations thereof.

Education involves affirmation of the order of the animate and inanimate world, and hence denial of no factors in the sexual life, whether they apply to the

woman or the man, or the man or the woman, or to both in correlation. In this sense neither sex in its functions may be separated from the other without doing violence to the scientific facts of biology, physiology and sociology.

The burden of difficulty cannot be passed like a hand-ball from one sex to the other. The more nearly we regard the two sexes as equal in all sexual responsibilities and sexual mistakes, the nearer to the truth shall we be. Therefore, such information and education will result in an understanding of nature and nature's laws and processes as beautiful, wonderful and sometimes almost incomprehensible. The broader and greater the mind, the more clearly are these epithets applied to sexual sequences in all their manifestations. If the two sexes could be brought into normal balance through education, the greatest remedy of the social evil will have been taken. While it is the greatest misfortune, it is nevertheless the most readily relieved misfortune that woman is most out of balance in this entire problem, for with woman's intuition and resiliency, once she comprehends and accepts the situation, she will have no difficulty in playing the leading part which will furnish the full remedy, especially with reference to her own sex.

Lack of education exists in the community as a whole as well as in woman individually. The community, having little or no grasp of the problem, must be instructed in the relations between underpayment and the rising costs of living which affect both men and women more or less equally, most emphatically in the places of concentrated population. One could write a volume on each of these factors by

itself and then not do more than enunciate suggestive thoughts.

The female, in the matter of education, is emphasized here because this work is addressed directly to women; moreover, it is a fact that knowledge of these matters is wrongly withheld from women. The details of instruction concerning fundamentals have already been covered in the first few Shares of this work—Biology and Physiology, Social Development and Social Conditions. The first two are so closely related and so dependent on each other that they might be regarded as synonymous. In the same way social development and social conditions are almost inseparable, except that the former is historic and the latter is a matter of present experience and observation. Venereal Disease as a social sore and Marriage as a final contract of sexual relations often wrongly made, are wide subjects for education and knowledge and must have their full share in any scheme of education. It is encouraging to know that multiplication of the lower forms of life as an event commonly observed in the laboratories of schools and colleges, is nowadays freely studied by an increasing number of boys and girls. Through them this knowledge is transferable to older women who did not have equal training. The law of propagation must be emphasized in such studies, otherwise the results are commonly the gratification of idle or morbid curiosity.

Out of familiarity with this principle of procreation must grow a suitable and persistent emphasis on its relation to sex existence, and to sexual organization as its underlying basis in the higher orders. If this perspective is foreshortened or

distorted the real underlying lesson of such scientific studies, as applicable to social and personal sexual life, is lost or greatly obscured. The universal foundation of animate existence, in some variety of procreation, cannot be denied. Hence, within the confines of its influence must come procreation in man which definitely and peculiarly is in line with it, and is closely circumscribed and deeply influenced by all its laws.

If children studying natural science do not learn these simple lessons—especially if the girls do not—they are badly prepared for those responsibilities of later life which necessarily and profoundly involve their sexual obligations to themselves, their mates and Society.

Higher up in school studies come those of botany and zoology which emphasize the laws of increase in life by the phenomena therein according to the season of the year in plants and according to the maturity of animal life. These courses of events are natural, familiar, fine and comprehensible, and the processes are only prototypes of sexual activity in the human being.

All these facts form a text of the lesson and the proof that procreation is nature's first, foremost and final aim. She applies it to man who is at the summit of her creative genius as well as to the forms of organized life so low that scientists cannot be sure that sexual organization exists in individuals at all—any more than they can be positive that muscular, digestive and nervous systems exist. Chiefly is it necessary to remember that woman in her share of the procreative function is by no means disgraced or belittled in any detail whatsoever thereof. Without

breaking down the entire superstructure of animate life based on the perfect uniformity of nature, no part of the process may be eliminated or denied. This is the truth to which the obsessions and perversities of the virtuous woman make it hard for her entirely to conform. Only information and education of the correct type can possibly change her erroneous views.

Children and youth may readily be so taught and trained in sound knowledge and firm judgment that they accept nature's ruling in all things as far superior to man's efforts to alter or improve them in any manner. The time for regretting the imposition of the sexual law on man by so-called pure-minded idealists, reformers and theorists is over. We find ourselves in the form and substance in which Almighty God created us, and our greatest duty lies in acknowledging and obeying these mandates. The writer cannot see that efforts to live differently than in accordance with these laws partake of anything but infamy and blasphemy.

Education of the young as a means of preventing venereal disease cannot be any longer neglected either. When a young practitioner, the author had the following conversation while delivering the wife of a baby in the family of a Salvation Army worker. The father and mother said that the girls should learn their sexual knowledge from their husbands, and the boys from contact with the world. My reply to these statements was that such ignorance on the part of girls frequently placed them at the mercy of a ne'er-do-well who at least would violate their chastity and who might additionally infect them with venereal disease. It was further pointed out

that such ignorance on the part of the boys always placed them under the ultimate control of a prostitute who might not only teach them vileness in sexual relations but would probably inoculate them with one or all forms of sexual disease.

The result of this discussion was exactly what it should have been. Both parents were convinced that one of their great duties to their children would *not* be done unless clear, frank and noble instruction were given by the mother to the daughters and by the father to the sons.

The following apposite remarks are epitomized from " The Matter and Methods of Sex Education."[1] In contrast with the foregoing wrong attitude of the parents, which would make them responsible in case of the sexual downfall of their children, this article lists the following headings : (1) Sex instructions of purely practical aim, identical in form with any other scientific teaching and biological rather than anatomical—based, in short, on the highest type of scientific handling ; (2) proper physical exercise, hours of sleep, play, amusement, associates and associations, theatre and literature and confidence of the children in their elders ; (3) ethics and morals, both direct and indirect, graduated in accordance with maturity of the children ; (4) exercise aimed to control sex activity and not to excite it. (This brings up again the errors of indecent dancing and apparel)[2]; (5) subdivision of the life of the child into four periods : 1 to 6, 6 to 12, 12 to 16, 16 to maturity ; (6) stress to be laid on the fact that during the first six years the care of the child belongs to the mother

[1] *Social Hygiene*, Vol. II, No. 4, October, 1916.
[2] Parenthetical statement is mine.—V. C. P

and not to hirelings, and that she should, if necessary, receive instructions on the subject of sex; (7) recognition of the fact that the peculiarities of each child determine the next period of six years; the necessity of combining sex instruction at home and in school; truth and delicacy to be the chief watchwords; the importance of interesting play and other diversions; (8) from the twelfth to the sixteenth year, adolescence, reproduction in plants and animals below mammals to be studied, with truth and delicacy, as before, the arch and keystones; (9) after the sixteenth year, mammalian or higher forms of reproduction with the care of the young to be studied. Of all this educational training, biology, ethics and sociology are the framework. Heredity and sexual morality and immorality belong, on the other hand, to the superstructure. Of great importance are the attitude and co-operation of the parents. A prudish, reserved, distant or diffident attitude, especially in the mother, will destroy practically all the good work that may otherwise be or that may have been accomplished.

III

It has been my hope to gather, as far as possible, all available historic facts of social development into a single concept, very complex rather than simple, and employed as a means of estimating human faculties not only as they exist in historic times and thus may be traced backward from our present age, but also as they almost certainly existed in prehistoric times.

Very little or nothing will be gained unless we follow the ordinary estimate of human nature as we

meet it from day to day, on this simple basis that the human nature of our times and of all times with all its shortcomings and peculiarities is fundamentally the same. The habitual tendency is to centre attention almost exclusively on the evil produced by the immoral or fallen woman (as representing her sex) and on the fallen man (as representing unbridled sexual proclivities). Both these factors have for ages received their full meed of criticism ; it is time that another factor should receive its share.

It is a curious fact—a fact to which these pages have adverted often—that the obvious mistakes of the virtuous woman and her departures from the paths of propriety should have received little or no consideration.

In rivers as they enter the sea, there is a superficial obvious current moving in one direction and a deeper tidal current moving in the opposite direction, so that the hydraulic and physical condition of the river shall remain stabilized. So in Society and as regards its errors ; whereas the fallen woman and the fallen man, through their excesses, may be likened to the upper or superficial current of the moral tide, the deeper and equally potent current is created by the virtuous woman through her mistakes in her sexual life and physiology. Thus as the water in the river keeps its balance through the action of the two opposed currents, so the responsibility for social evil in the world strikes its balance, and stabilizes the causes in all elements of Society.

That which has just been stated does not combat a plain and frankly granted fact ; the share of the male, like his bodily physiology in sexual intercourse, is much more obvious a process than that of the

woman. Nevertheless, in the last analysis it is not more potent than hers, because the chief and indeed only difference resides in his fundamental variation from the female in the physiological activities and energies sexually expressed.

Stating this fact from a different angle, it is practically certain that women would be just as active sexually as men and equally promiscuous as men, if the one controlling element could be removed, namely, fear of pregnancy. The author uttered this very statement before a large audience of experienced educators and trained women and was gratified to note that it received unmistakable and earnest applause. The reason was self-evident. The women of the audience knew from social service experience that these facts are all broadly true, and that they can no longer be denied by persons with open minds, clear vision and analytical judgment. It is inexcusable folly to believe that any human problem whatsoever does not in the final summing up rest on the whole race. The sexual problem is so intimate that this principle applies to it with peculiar cogency and it cannot be refuted with anything like logical reasoning based on real knowledge of all the facts.

Like education, social development, too, must be viewed correctly as a very slow, but continuous progress. The general tendency has clearly been upward, the results have often been imperfect, and the errors very numerous and far-reaching. Defects in plan and scope indeed are manifest on all sides to any careful student.

Let us take, for example, the sexual relation. It has passed through promiscuity, polyandry and polygyny up to monogamy.

Polygamy, at the time it was evolved, represented the path of least resistance to the goal of recognizing the equality of fatherhood and motherhood, the principles and rights of inheritance, and a number of other fundamental propositions. With due realization of the pathos and the struggle, some one has likened social development to a man travelling on a road seated in a rude cart drawn by an old tired horse. The road is rough. The ruts are many and deep. The horse has fallen at times or frequently stumbled. The man has been thrown from the cart. The cart has broken its equipment in one way or another. The load has been damaged or lost in part. The wrong direction has often been taken. Distances travelled under every possible disadvantage have sometimes even necessitated their retracing. Nevertheless, the distance covered has been great and the goal is definitely so near that one may say it is actually in sight. Great care must be exercised not to measure this journey by the speed of an automobile.

Another error is the arbitrary application of strictly modern standards to all, many or any phases of human social progress, setting down in the account with the male all the debits, real or imaginary, and few or none of the credits, large or small. One does not need to be a student of the vast store of knowledge on this subject in order to realize how inexcusable and unwarranted such a course of reasoning is.

For the sake of comparison let us take a single article of development—namely, clothing. Travellers in the wilds of Africa show us that the savages wear deficient breech coverings, and yet their desire for

clothing, which they do not know how to produce, is so great that both sexes with equal eagerness and interest will put on correctly or incorrectly any article of apparel which the white man may give. Nightshirts, coats, trousers, hats, fragments of sheets, almost anything is rudely and innocently adopted and strangely applied. There is no distinction between the men and the women unless it be that the woman are rather inclined to coloured materials and the men to white. Perhaps the latter choice is founded on the greater coolness of white clothing in those lands. There is no wisdom in multiplying such illustrations dealing with social progress if one reads with sufficient care to discern the meaning in perspective of the strange customs described. The individual woman in all her relations with Society loses by judgment, if it is false, and in standards, if they are narrow. Far from being a helpful element, she becomes a burden and a disadvantage. One cannot possibly assume that the peculiarities of the sexual order are of male origin, and equally it is incorrect to maintain that the female originated domiciliary order in the homes or groups of homes. The proper assumption is that all such customs have followed the dictates of common sense as early mankind possessed that faculty, and that they have travelled along the path of least resistance in all their development.

It is almost axiomatic that the psychology of all endeavour is referable to two prevailing and all-pervading instincts: self-preservation and self-perpetuation. These two instincts are like the draftsman's vanishing points to which all perspective converges inevitably.

Under self-preservation we may again consider clothing because so familiar, natural hiding-places in caves and among rocks duly followed by constructed huts passing from the rudest to relatively elaborate structures. Such individual domiciles were later followed by groups of houses as hamlets, and later by villages and even towns. In addition to buildings we have in Africa thorn entanglements built around primitive hamlets to keep away wild animals and possibly human enemies.

Food-production and food-storage, because controlled more readily than supplies depending on hunting, and especially food-storage, may both be analysed into acts of self-preservation. Later comes the tribal union, as equally expressive of that inherent passion to retain one's life.

Under self-perpetuation we find foundations based with little question on the inability of the human infant to care for itself for a far longer period of time than is true of any other offspring in nature.

Primeval man must have had compelling perception of the need of protecting the baby, otherwise the human species would have died out. Because the necessity of nursing the baby and caring for it over a considerable period, woman, too, came under the element of protection as one expression of man's instinct of procreation. No matter how rudely this instinct may have been manifested, the underlying principle is to the credit of the human male; and any counter-theory is misguided. The centralization of mother-settlements is only a phase of this whole process, and by no means is to be taken as an acknowledgment of superiority in the female. If this principle had been worth while it would have

survived even to the present time. In contrast, that which has survived is the union of the father and the mother in the home for the protection of their combined interests in the children and the home. Efforts to upset this relation are hazardous and absolutely contrary to experience and the recorded history of man.

Parental instinct is beyond question alike in the male and the female, although differently expressed, and there is no supremacy of the one over the other in the phenomena of sexual contact as such, or in the other obligations which follow that alliance. For example, the female has the burden of pregnancy and childbirth, which in a certain sense are concentrated within a relatively short period of time, whereas Society places on the male the great and unrelieved burden of all the obligations in the outside world in the sustenance and protection of the mother, baby and home. His difficulties never end and his duties are incessant. The instinct of such protection is definitely a part of his parental instinct.

Without wading into the technicalities of social science, and in order to give merely indisputable facts to the reader, one may say that if these things were not true concerning the human male, then universal promiscuity would never have been lived down or outgrown. Those who are ready to attack the human male are always blind to a simple principle such as this, and to the fact that from such basic principles one must acknowledge that the present degree of development is good, although of course, still open to tremendous improvement.

Sudden efforts to institute extreme changes always bring a severe penalty in their train. Let us take a

modern example. In addition to political upheaval of great importance, the Russian Revolution for a brief period attempted the impossible in trying to separate parents from their children. This was begun with disregard of human characteristics, and the wonder in the author's mind is that it did not provoke a widespread counter-revolution.

In addition to the uncontrollable element of parental love in men and women, we have the incapacity of children to protect their own good health in any way whatever. In this sphere of human endeavour even adults are so deficient, that this ignorance constitutes the great civic problem for physicians and departments of public health. Furthermore, one must remember the spread of disease among children even in the most favourable circumstances of intelligent control by adequate departments of health of the United States. In Russian towns the same grade of development does not exist, so that a disease among children once started could not possibly be controlled, and was not in fact controlled as easily as it would have been if the children had been left with their parents as scattered or individualized problems. Thus it happened that the Russian central stations for children are strictly comparable with asylums of the foundling type as they existed years ago in New York City, as only one example.

As far back as 1872 the Medical Society of the State of New York, through a committee under the Chairmanship of the late Dr. Abraham Jacobi, investigated the appalling infant mortality in various infant asylums and undertook to establish and remove the cause of such mortality. Of course,

in 1872 the science of bacteriology was extremely young, hence its services could not possibly be invoked. Much the same degree of truth and difficulty applies to the lack of chemical knowledge concerning foods and body fluids as examples. Hence the modern reader should find interest only in the principle at issue, exemplified by the following quotation from the report of the Committee and plainly applicable to the mistake made by the Russians: [3]

"That human-breast milk is more appropriate than artificial food; the country more wholesome than a large city; and an inferior private dwelling better adapted than a large, overcrowded institution to the raising of an infant.

"That the practice of uniting lying-in asylums with infant asylums or hospitals is a direct source of dangerous disease and fearful mortality.

"That the accumulation of many infants under one roof, under the best possible circumstances, and with as gentle care as is observed in New York State and City, is conducive to ill-health and unavoidable mortality; this system having been given up in Europe for this very reason."

Thus, any contest with common human experience is risky because it disregards the lessons already learned. It is, therefore, similar to the mistakes of youth in family and business life through which the young usually achieve failure or worse in a blind effort to change modes of living or business policies tried and true in the experience of their elders.

[3] "On Foundlings and Foundling Institutions." A report read before the Medical Society of the State of New York, February 7, 1872, *Aufsaetze, Vortraege unâ Reden*, von Dr. A. Jacobi, I. Band, 1893, page 315.

Success is the rare exception and partial failure followed even by total bankruptcy is the common outcome. Sexual order can no more be expunged or changed than nature as a whole can be changed, or any other part thereof comparable to sexual physiology. It is all wrong to blame the status of woman on the rough road with its ruts and puddles, the imperfect vehicle, the falls of the horse and the driver, other accidents and the partial retracing of steps already travelled. Certainly the new road of quasi-sexual promiscuity and the hill of birth-control will neither lead anywhere to safety nor make the journey easier. The error of such a doctrine resides in the hope that sudden changes and innovations will, like the single bottle of patent medicine, quickly and finally cure everything. Cure is never effected by such efforts ; indeed new complications are usually produced by them.

For example, sexual laxity is going to break down the moral fibre of the community in other relations besides the sexual bond and the parental obligations dependent on it ; and birth-control will surely limit and finally render more or less extinct the very group on which Society most depends, namely, the intellectual and cultured group. New ideas like the political recognition of woman and freedom of choice as to commercial and professional vocation are all worthy, and promise favourable results and permanency in Society. On the other hand, they do not undo woman's biological, physiological and sociological relations with her husband, her offspring and her home, because of her specialization for maternity, and adaptation to the normal conditions which this function places about her.

IV

Social conditions should be within the full realization of every thinking member of the community, and perhaps of the women more than the men. There is no wisdom in being blind or misinformed about conditions as they are. There is every reason for hoping that full information universally disseminated will cause Society to restitute itself even subconsciously, as it were.

Lest anyone feel that there is need of a general pessimism, let him remember the cycles of moral unrest through which the human race has passed at least once in a hundred and fifty years and some times once in a hundred years. This ebb and flood of intelligence is probably due to the fact that the influence of the shortcomings and mistakes of one generation are lost by the third generation, namely, at the end of about sixty years. Consequently, during the remaining thirty or forty years of a century the third generation proceeds to experiment, as it were, for itself. The attack on monogamy and matrimony is in point at the present time. A parallel of slightly different character is illustrated by the profligacy through which England passed in the reign of Charles II, which was probably a violent reaction to Puritanism and its unbalanced attack on human nature and its general tendencies. From this era of profligacy English social order finally emerged in relative safety and sanity. Just before and during the French Revolution, France passed through a similar experience which is described in the most apt terms by Schwegler.[4] The French clearing-up or

[4] *A History of Philosophy in Epitome*—trans. by Seeley, Fifth Edition, pages 205—6.

restitution in matters philosophical and religious at this time was a great accomplishment.

"Morality, mainly through the influence of a licentious court, had become wholly corrupted; the state had sunk to an unbridled despotism, and the church to a hierarchy as hypocritical as it was powerful. Thus, as every intellectual edifice was threatened with ruin, nature, as a matter without intellection, as the object of sensation and desire, alone remained. Yet it is not the materialistic extreme which constitutes the peculiar character and tendency of the period now before us. The common character of the philosophers of the eighteenth century is rather, and most prominently, the opposition against every ruling restraint, and perversion in morals, religion and the State. Their criticism and polemics, which were much more ingenious and eloquent than strictly scientific, were directed against the whole realm of traditional and given and positive notions.

"They sought to show the contradiction between the existing elements in the state and the Church, and the incontrovertible demands of the reason. They sought to overthrow in the faith of the world every fixed opinion which had not been established in the eyes of reason, and to give the thinking man the full consciousness of his pure freedom. In order that we may correctly estimate the merit of these men, we must bring before us the French world of that age against which their attacks were directed; the dissoluteness of a pitiful court, the slavish obedience exacted by a corrupted priesthood, a church sunken into decay yet seeking worldly honour, a state constitution, a condition of rights of

society, which must be profoundly revolting to every thinking man and every moral feeling. It is the immortal merit of these men that they gave over to scorn and hatred the abjectness and hypocrisy which then reigned; that they brought the minds of men to look with indifference upon the idols of the world, and awakened within them a consciousness of their own autonomy."

It seems to me that the middle class of American Society is that in which are found the sanest family allegiances, the best general knowledge and the deepest active sympathy as to social relations and problems. Nevertheless, the women of this class are in great need of precisely the kind of knowledge which it is the purpose of this work to impart.

That the women of the upper or floating tenth of Society know little and care less about social conditions is aptly illustrated by the personal experience of the author in his effort to establish a class of service which is loudly and incessantly called for by upwards of twenty social agencies and associations existing in the City of New York. Families are referred to such organizations, investigated and aided in every possible way to restitute themselves from the condition of dependency to that of self-support.

I know of a certain group of women who aim to reach unmarried mothers. This group does a noble work in helping them care for their babies, in securing employment, and in general effecting restitution of the individual. The peculiar error made by these otherwise admirable workers is that in principle they do not like to see the young women marry the fathers of the children for the reason that only a worthless

man (so they say) would be such a father. If on investigation the man is shown to be a useless individual, then the reasoning is perfectly correct. But this is not what the group of women in charge of the home habitually do. Rather do they argue from individual to class that because *some* men as fathers out of wedlock are worthless then *all* fathers out of wedlock are worthless. The social fact is that in almost all these cases the father and the mother belong to the same social scale which perforce has led to that association which underlies sexual familiarity. Furthermore, the biological and physiological facts are that the mother and the father are equally to blame. Hence marriage is the best solution possible, provided each parent voluntarily seeks it or willingly accepts it under proper influence and instruction. The error just spoken of is the one of which Society at large is generally guilty, namely, of putting on the human male the basic responsibility whereas as in biology and physiology the responsibility is most frequently on a share and share alike basis.

Another error, in my opinion, which similar groups of women make in dealing with unmarried mothers is necessarily to force the care of the baby permanently upon the mother. There are three groups of cases of this type. First, the mothers who can nurture, rear and train the children with little or no social disadvantage to themselves and the children from year to year. Such young women should be stimulated and helped to keep their children because after all, no care of a child equals that of its mother from a great many standpoints. This group is at one extreme of the problem. The other extreme is the

unmarried mother who is so disgraced by her predicament that if she permits the baby to be born at all, will desert it. In almost any circumstances, no mother of this type will keep the baby no matter what the disadvantages to the baby may be. The central and perhaps the largest group of these young women are those for whom adoption of the child allows the young woman to begin life all over again, often even in her own home town, and permits the child to grow up without the onus of being known as illegitimate. We therefore see that there are two groups among the unmarried women for whom aid in terms of having the baby properly adopted is of supreme importance for the mother, the child and Society.

There are in the United States to-day, according to one authority who is in charge of just such a movement, at least two hundred first-class but childless families on the waiting list to adopt illegitimate children. Thus again we see that the middle ground or the policy of compromise and not the policy of single standard, is the one that usually solves all the equations of a social problem so complex as that of the unmarried mother.

Until the physiological relation of the woman to the man in intercourse is changed, and until her biological specialization in procreation is altered, one cannot reasonably look for a very definite or determinative modification of the present social order. It is not necessary for the reader to be a savant in such matters, but only a careful thinker on the following points: What path shall the modification follow? Shall it be promiscuity? We already know that it took ages to remove man from savagery to reason-

able civilization, and that during these ages he passed from promiscuity to at least a tendency toward monogamy. Would anyone affirm that a relapse into promiscuity or any relation analogous to it would be any more or less than the manifestation of savagery whose other characteristics have—and with profit to civilization—been long ago forgotten ?

As already shown, promiscuity is the basis of prostitution ; and like it, almost certainly, promiscuity rests on some mental defect or deficiency. Assuming that in the minds of such writers promiscuity in one degree or another of development might be the new order and that the natural course of nature would be obeyed in terms of the unrestricted birth of children, who would care for the children ? The hopelessness and dangers attending the State's care of children have been proved again in Russia, as we have seen already. Promiscuity is certainly the primordial arrangement, the underlying origin of prostitution, and also, in a certain sense, the reference-point of writers who favour matriarchy. Enthusiasts in favour of such a condition must remember that sexual congress for hire is probably the first expression of the unattached female's difficulty in obtaining a living. The whole situation and its correction is most complex, exactly like all other human relations, and it cannot possibly be ascribed to any single factor or process of development.

V

Someone has said that the social problems of venereal disease are attributable one-third to Society and its mistakes, one-third to the human male and

his mistakes and one-third to the human female and her mistakes. In the last group are two sub-classes. Each contributes equally to the social evil although along different lines of activity and error. These classes are the morally lax woman who is perverse in her sexual excesses, and the morally strict woman who is perverse in her abstinence from normal intercourse because ignorant of biology, physiology and sociology. Since what they create is neither a public matter nor easily obliterated, it may be said that they are responsible for one-sixth of the immorality, and fully equal the one-sixth attributed to the so-called bad woman. Society must wake up to and remember facts like these. There is no cavil or doubt on the point that virtuous women of this type contribute to venereal disease directly, although they are themselves not victims of such diseases.

The incubus of venereal disease upon Society irrespective of the sexual immorality of the individual is unmeasured. Statistics are only outline facts although very valuable. One of the greatest single problems is the influence of syphilis in determining a general breakdown late in life. Without the slightest discredit on the science and art of medicine which is progressing by decades the same as all human knowledge, it is a fact that the treatment of syphilis, up to about ten years ago, often failed to effect a complete cure ; it failed not only because of the indifference and disobedience of the patient, but also because of methods of treatment which, during the past decade, have been revolutionized. Thus it happens that many men and women supposedly cured by older methods are breaking down to-day as wage-earners with or with-

out the added calamity of having transferred syphilis to their families. Hence the problem possesses social, economic, and medical importance to which the community is sadly indifferent, if not deliberately neglectful. This hapless attitude of the community as a whole is pre-eminently taken by the virtuous woman especially of the upper classes.

The social importance of syphilis in families rests on the disastrous results of the disease to the patients themselves, and to Society through the patients. Hereditary damage of children means a calamitous misfortune visited upon perfectly innocent individuals and the same dicta may be applied to mates in marriage who are likewise innocently infected.

A family, well illustrating the point, consisted of a worthy father inoculated with syphilis in young manhood because civil conditions and the cost of living prevented marriage at the proper time. He married and had five children, of course after the best treatment available thirty years ago. About twenty-five years after his inoculation, he broke down from syphilis of the third stage in heart, arteries, kidneys and lungs and died in one of our large hospitals directly of that syphilitic disease of his vital organs. As soon as I established this diagnosis he was immediately appalled with the thought that he might have inoculated his wife and handed the same disease along to his children. Fortunately, by means of modern diagnostics, I was able to prove that the wife and five children had totally escaped. Unfortunately, however, the majority of these problems work out to an exactly opposite solution, namely, the wife and one, a few, or all of the children are more or less involved, at least in a depreciated general health

and sometimes with syphilis in more or less active state.

Women who should be interested in children do not do their duty when they step aside from all possible aid in the solution of such social service problems and the needs of innocent victims.

The moral importance is really far removed from the detail that syphilis is usually obtained from illicit sexual congress. If this were the only moral problem it would be relatively easy to solve, because it deals with an individual. The wider, greater and more far-reaching problem is the false viewpoint and the erroneous teaching which exist in society concerning such matters.

The medical importance may be mentioned without going deeply into details. The family element, when one member has become inoculated with this disease, is of cumulative physiological import. The reasons are that syphilis causes many cases of disease in the heart, arteries, kidneys, brain and spinal cord. Thus, the difficulty presented to the medical profession is much the same as that confronting social agencies; the effort in each case to promote health and to maintain efficiency.

Commercially, the question is purely one of efficiency and productivity of the individual worker inoculated with syphilis and later of the onset of this inefficiency, incapacity and, finally, dependence. When he may no longer earn even a part of his living, he drops back into the sea of life as a piece of driftwood until he finally, becoming water-logged, sinks to the bottom.

Mature consideration of all phases of this problem led me to organize and open a special ward for this

work. When the report of this Social Service Ward for Women and Children was presented, the following reaction was seen on the part of social agencies, staffs of churches, the medical press, and the social hygiene press. Without exception, both the social and religious organizations endorsed the whole plan and expressed the conviction that the ward should continue to function. The *New York Medical Journal* regarded the report as so important that it was published within two weeks, instead of holding it for at least two or three months. The social hygiene press not only published the contribution at once, but also commented on it favourably in an editorial by Ex-commissioner of Health, Haven Emerson.

Now let us state and consider the result of an appeal to one thousand socially conspicuous women. The selection was made at random, on the assumption that the majority of these women would, upon reading the paper, understand the importance of the problem to women and children and the entire community. The author hoped that these thousand well-to-do women would give from $5 to $10 a year each and thus make up a budget of from $5000 to $10,000, which would maintain a ward of six beds for a year, together with all the extra expenses of special nurses required by Department of Health regulations. The reader may be amused, but I was amazed, when only *three dollars in cash* was received. In all, only six replies to the one thousand appeals were delivered. Such conduct in one thousand well-to-do, presumably thoughtful and virtuous women is " passing by on the other side." Small wonder that our social problems in every field receive so little attention ! Circumstances and incidents like these fully justify the opinion that

just as such women are blind to their obligations within the sanctity of wedlock, so are they blind to their relations and obligations to society. For not only do they directly create a large share of the problem of venereal disease in the world by their false conduct in wedlock, but also do they do nothing whatever to alleviate the social disorder which they so largely create.

The president of a well-known home specializing in rescue work among young women, chiefly unmarried mothers, laughed heartily when told the result of the foregoing appeal to one thousand social leaders, and said that women like these pick up their intellectual and moral petticoats in their nimble fingers and walk around the social problem or the work to be done exactly as they would tiptoe around a mud-puddle on the street. Instead of such indifference, intensive, judicious effort by women should be one of their privileges and duties. In order to ascertain and remove causes and in order to give aid and service to the best advantage, each case is studied by itself and on its merits and needs by a system of case-work recently and rapidly developed.

The circumstances which often lead to the downfall of young women, voluntarily as well as involuntarily, are now gone into thoroughly in this case-work movement as they were not in the past. The thing for the virtuous woman to realize is, as has previously been indicated, that if she had had all the same disadvantages she might well find herself not only in the same moral condition, but also in possibly a worse moral condition. Holsopple,[5] writing as a

[5] *Report of Philadelphia Committee, United States Interdepartmental Social Hygiene Board,* 1919.

woman of broad views, gives the following list of details which belong to a thorough investigation: sources of case; charge or source of complaint; nationality and race; occupations; wages; grade left school; age; age at first sex experience; sex history; reason for the first experience; type of sex offence; marriage; environment; family; character as reported to worker; social relationships as reported to worker; recreation; activities; physical condition; mental condition; institutional record; other offences noted. With the exception of the first (which obviously refers to the court, institution or individual referring the case), all the items apply more or less to the problem of the girl from her own standpoint, and of the community from its standpoint through the girl. After mental and physical status is decided, the combat against the defect in the given girl is centred around occupation, education, health, recreation and religion. Additon[6] with a woman's foresight says: "Now that these facts are recognized, crime has become as much a matter of social responsibility as illiteracy." One of these writers had further pointed out that the best results are obtained by investigations and parole work through older, preferably married women.

This point is unquestionably well taken. Such a woman has passed the period of maudlin and idle curiosity; she has faced the real problems of life enough to have become stabilized herself. This is but another way of stating what has been said previously in this volume, that the unmarried woman has no place in work of this kind, except perhaps as a desk operative. She is quite as much out of place in

[6] *Loc. cit.*

writing or lecturing on this subject, as she would be in attempting to elucidate the general problem of rearing children.

Venereal disease as a bar to marriage is provided for in several of our states as follows: "A medical certificate of freedom from venereal disease, on the part of the male applicant for licence, is required in Alabama, North Dakota, Oregon, Wisconsin, North Carolina, Wyoming and Louisiana.

In New York a statement is made by both applicants under oath, that they are free from venereal disease, and in Pennsylvania, that they are free from any communicable disease.

In Washington the male applicant for licence is required to make oath before the marriage licence clerk that he is free from venereal disease and tuberculosis.

In Indiana, Michigan, New Jersey, Vermont and Oklahoma it is a misdemeanor for persons having a venereal disease to marry.

In Maine it is a misdemeanour for persons suffering from syphilis to marry.

Utah provides that marriage between persons afflicted with venereal diseases shall be void.

In Virginia the law provides that in case the woman is under the age of forty-five, the man must take oath that he is free from any contagious venereal disease and he may also make affidavit that he believes the woman named in the licence is free therefrom."[7]

Existing venereal disease at the time of marriage is a ground for annulment of the marriage in all States

[7] *American Marriage Laws in their Social Aspects*, Russel Sage Foundation, New York City.

by statute law and by common law. No State whatever provides for freedom on the part of both sexes from those conditions which in many constitute causes for annulment of the marriage such as insanity, criminality, alcoholism, narcotism and the like. Whereas, in my opinion, the pendulum has swung from the extreme of holding the male alone responsible, to holding both sexes equally responsible, we cannot congratulate ourselves on being truly civilized until after the physical examination, we prevent the marriage of both men and women who have anatomical defects, mental obliquities and vagaries precluding a normal and fertile sexual life and who are otherwise the victims of drunkenness, narcotism, insanity and criminality or other essential defect. In other words, it is high time for the social order to attack the unhappy marriage from every possible angle, including prevention.

In its organized struggle against venereal disease, more or less unified thought is obvious throughout this country along the following general lines: Venereal disease is reportable by physicians and institutions. Compulsory examination and quarantine of suspected persons are gaining ground. The abuse of advertising cures is being reasonably eliminated and the sale of remedies without prescription is being more and more forbidden. In other words, correct and complete diagnosis and adequate treatment are aimed at. Protection of the community rests on the adequacy of both of these measures as applied to venereal disease exactly as applied to any other communicable disease.

In forty-two States venereal diseases are reportable, while forty-one demand compulsory examina-

tion and quarantine of suspected persons. In twenty-three States advertised cures for venereal diseases are forbidden and the sale of remedies without prescription is forbidden in eighteen.

VI

Marriage is our great social contract, and it is remarkably strange that relatively few young women and men seem to undertake the marriage relation with full information of all its essential problems, difficulties and limitations and their corrections. The aim seems to be a round of selfish enjoyment which usually characterized the period of the engagement rather than a settling down to their mutual interest in the home.

The dedication of this work reflects the spirit given to the graduates of a woman's college and is an index of how institutions of learning are beginning to regard these matters.

This admirable motto reads: "To make and inspire the home; to lessen suffering and increase happiness; to aid mankind in its upward struggle; to ennoble and adorn life's work however humble; these are woman's high prerogatives."

To a female member of its faculty, the author said that the most important prerogative of all had not been expressed, namely: "To bear, nurture and train the children in humanity and patriotism." Her reply was that this thought, of course, was implied. This thought ran true to the form of indirection typical of many minds, even though educated and cultured. My own paraphrase of the motto, I believe, might be regarded as a superior oath of

allegiance in which nothing is vaguely implied but in which everything is explicitly uttered.

Prudishness towards the whole sexual problem is the mental process on which the error of many women depends. One peculiar fact is that they do not realize that their own mental status is reflected in the lives their children will lead. Home environment includes such influences as well as comforts and food, and the normal person of the future will be the product only of the normal home of the present, determined by the sexual as well as the intellectual relation of parent to parent, of the parents to the home, of the parents to all the children, and conversely of the children to the parents and the children to the home. The boy will possess courage, goodwill and faith in greater or lesser degree than his companions in so far as these virtues have obtained in home surroundings. Other things being equal, the home of modest circumstances with all the obligations fully discharged is the home of happiness. From it will emerge the man of the future, fully balanced in his relations to woman, wife, children, home, commercial and political obligations. He will tower above the boy coming from the home of wealth, luxury and selfishness in which the sexual bonds of wife toward husband are neglected and disregarded. The man usually becomes the useless libertine, idler and ne'er-do-well, without obligations fulfilled toward anything except his own selfish desires, and the wife is already morally degenerate.

Of similar importance is the influence upon the girl of her mother's own attitude towards sexual relations. Prudishness, sham, empty modesty and disgusting hypocrisy are often combined under the

heading of virtue. Too often they are the groundwork of separation and divorce, and in their logical conclusion can hardly have any happy outcome. Such a girl starts off life with the basic principle that she alone is to be considered ; in the end she bankrupts her whole happiness by having made one investment—in selfishness. Girls of such upbringing are familiar with the details of birth-control, but they are *not* taught that a childless wife sooner or later becomes a failure in the mind of her husband (consciously or subconsciously), and that the artificial means of combating conception are definitely disgusting to the man who has normal parental instincts. Such a girl is not taught that the disgust so aroused will be visited on her, so that in relatively few years she will have lost her attractiveness for her husband.

VII

We are now ready to consider the Law and the Church as means of aiding us to relieve sexual difficulties. Because it deals with everyday hard and fast problems, the Law has thus far outclassed the Church. The Church follows traditions perhaps too diligently.

In dealing with the question of sexual difficulties in marriage, however, the State divorce laws of the United States are inconsistent, though there is a definite tendency to correct such inconsistencies by reducing the whole matter of the woman's refusal of the sexual embrace to the status of one form of marital infidelity.

South Carolina recognizes no divorce in the ordinary meaning of the term. An authority on

divorce laws[8] states that the laws of California, North Dakota and South Dakota definitely provide for absolute divorce on the ground of this form of marital obliquity. New Hampshire covers the same point by providing divorce when either party has joined any cult which, teaching that normal sexual obligations in marriage are wrong, leads to the avoidance of those relations by its members.

Practically all the States provide annulment or divorce on the ground of incurable impotence arising from physical defect, because such a deficiency thwarts the central purpose of matrimony, namely, the elevation of sexual physiology through the sanctity of the marriage bed. It is difficult for me to see, however, why mental obliquity, which is an impediment to wholesome marriage, should not be recognized throughout the civilized world as an equally valid cause for divorce.

Virtually all the States regard "gross neglect of duty," meaning chiefly failure of support in all its aspects, as a ground for divorce. It is by no means an unreasonable application of "gross neglect of duty" to make it include folly of a mental nature. That misconduct of this kind is in fact being recognized by divorce courts as a form of desertion by either spouse may easily be demonstrated by looking up recent decisions even in States which do not directly specify that the avoidance of sex life is "gross neglect of duty."[9]

[8] Schouler, 3d Ed. 6—*Marriage, Divorce, Separation and Domestic Relations.*

[9] Georgia—Whitfield *v.* Whitfield, 89 Ga. 471; Kentucky—Evans *v.* Evans, 93 Ky. 510; Mississippi—Graves *v.* Graves, 88 Miss. 677,680; New Jersey—Raymond *v.* Raymond, 79 Atl. Rep. 430; Rector *v.* Rector, 78 N. J. Rep. 386; Yawger *v.* Yawger, 86 Atl. Rep, 419; Oregon—Sisemore *v.* Sisemore, 17 Ore. 542; New Hampshire—Brown *v.* Brown, 100 Atl. Rep. 604.

Writers of textbooks on law are gradually inclining to the doctrine that physical defect and mental obsession are equally potent in their breach of the fundamentals of the institution of marriage : namely, elevated sexual life.

The *New York Law Journal*[10] quotes Bishop and Nelson as follows :

" Bishop, in the face of apparent authority to the contrary, contended that by the better rule denial of sexual intercourse constituted desertion. He wrote : ' Nothing injurious to the health can be required by either party in marriage. But if from no consideration of health, and from no other good reason, either husband or wife, permanently, totally and irrevocably, puts an end to what is lawful in marriage and unlawful in every other relation—to what distinguishes marriage from every other relation—this by the better opinion constitutes matrimonial desertion.' Bishop has been subject to considerable criticism, but his advocacy seems to have accomplished much."[11]

The following quotation is from Nelson :[12] " In our age and country marriage is encouraged for the propagation of the race and the nurture and education of children in the home, as well as to prevent licentiousness, and the state has no active interest in preserving a marriage where these ends and purposes are defeated."

On the basis of teachings like these in textbooks and of decisions augmenting in number and authority it is fair and reasonable to foresee that within the

[10] July 11, 1925, Vol. 73, No. 86, page 1366.
[11] Bishop, *Marriage, Divorce and Separation*, Vol. I, page 696.
[12] Nelson, *Divorce and Separation*, Vol. I, sec. 71.

present generation possibly, or the next generation surely, this error in wedlock will be either eliminated or made a universal ground for divorce. Thereafter the rights of the abused spouse in such false unions will be fully protected.

One element of contract is not weighed as much as it should be. This is that physiological intercourse cannot be accomplished normally except with the consent and co-operation of the female. The cases where the woman is beaten and drugged are in fact more rare than is usually supposed, and are not normal because they defeat their own object by abolishing the very co-operation alluded to.

The point of the following statements is, then, to correct a widespread belief among women that the responsibility in these matters begins and ends with the man only.

The physical and the legal ages of consent are not concomitant and not synonymous because they do not refer to the same condition. Quite properly the law sets an age limit below which the female must not accept responsibility for her sexual acts, but there is a very large number of girls who go astray whose sexual demands precede by from two to four years the average legal age of eighteen years. A mistake of which women are guilty and which only adds to the social unrest is deliberate disbelief in these underlying facts. One of the longest steps toward relieving a portion of the evil would be an increase in reform schools and similar institutions to which girls of a wayward disposition shall be sentenced—not for punishment but for compulsory education.

An illuminating illustration of the foregoing argument is furnished by the following actual case report.

A girl within the legal age by only a few weeks roomed with a blood-relative, who later took in as a lodger a young man—a distant connection of the family. In very short order the girl was infatuated. Intimacies started and rapidly culminated in sexual contact. Apparently familiarity in these relations bred contempt for caution, and very soon suspicion and then detection followed. On account of the years of the girl, although practically at the age of consent, the man was arrested, convicted, and sentenced, quite properly, as a point of law, because the line must after all be drawn somewhere.

However, the following point about the girl was not brought out in court, nor in fact by anybody else but the writer, whose relations with the whole affair arose through a certain social agency. The chief social worker, a most admirable woman, but altogether too little informed, was blinded by the girl's maudlin plea for sympathy, and finally took the ground that she had done as she did because she "loved the man." Quite so, but this does not go far enough. She "loved the man" because she had a precocious sexual urge toward him. Following his universal practice in these cases, the writer set about to find out the circumstances of the first intercourse and the reaction of the girl to it. Her answer was a complete solution of the problem and a full confession that she had neither resisted nor objected and that afterwards she "loved" him more than ever. The author then asked her whether, with the knowledge of the wrong, she had done so simple a thing as to lock her bedroom door. To this the answer was that she wanted him to come again, therefore had left the door unlocked.

She finally granted without reserve the truth that the matter as a whole was as much her fault as the man's and that the exercise of an instinct of self-protection equal to her instinct for sex-gratification would have made the whole situation impossible.

Quite naturally, the social worker, who still lacked information and broad judgment as to all these phases, believed that the author had been unfeeling with the girl, whereas, as a matter of fact, he had wrung from her own lips a solution of half—and a very important half—of the problem, namely, her own responsibility and co-operation.

The man in such a case cannot possibly be absolved; but neither with any justice can the woman. Such thoughts are unfortunately several decades ahead of the times, and are the very thoughts which the modern woman will not admit. The changes obviously in process in Society, however (all of which point toward a lamentable sexual laxity to-day, especially on the part of women), will very soon compel women at large to change their judgment. As one female patient of the writer has put it in perfectly bold, bald terms: "If the woman consents and continues the relation, what difference can it make to Society?" Certainly this is a radical statement, but it is at least a suggestion of what may be coming much sooner than women of superficial rectitude realize.

I am disgusted by the continuous application of the double standard in the world to sexual matters. The double standard of morality commonly means simply condoning the man for "wild oats" during his youth. Society should correct this error, it is true; but Society ought also to correct a parallel

error—the error of applying the double standard to women in permitting them to avoid the relations and evade the responsibilities in marriage. There is a homely proverb worth quoting in this connection: "One may hold a copper cent so close to the eye that he cannot see a five-dollar bill beyond." The foregoing errors of the double standard basis for both men and women are copper cents which hide from the eye of the world the five-dollar bill of life's real difficulties and problems in marriage.

No living being may deny the right of woman to refuse intercourse or to denominate it as distasteful, but everyone must surely deny to her the right to fail to decide this question before she marries and not afterwards and thereby to cease deceiving herself, her husband and the community in a way which is perfidy and infidelity to marriage.

The problem of illegitimacy, in terms of holding both parents equally responsible both for the existence of the child and for its support and education, is at last being handled correctly, as will be seen by a significant document to be quoted immediately. Civil and political responsibilities for the child are now made coequal between the mother and the father exactly as its biological and physiological production are coequal between the mother and the father. What a flash of enlightenment and a vision of common sense this is! Julia C. Lathrop,[13] says of this document: "These laws are notable as the first complete national recognition of the inherent right

[13] Chief of the Children's Bureau, United States Department of Labour, Letter of Transmittal to the Secretary of Labour: *Norwegian Laws Concerning Illegitimate Children.* Introduction and Translation by Leifur Magnusson, Legal Series No. 1, Bureau Publication No. 31, page 5.

of the child to nurture, protection and education, irrespective of his parentage, and of the State's responsibility for ascertaining parentage and for holding both parents equally and continuously responsible for the illegitimate child."

The following introduction of the foregoing pamphlet contains all the main points of the law and is sufficient for our purposes. The reader who is interested in studying the details of these laws may readily apply for the publication from the Department of Labour.

The introduction by Leifur Magnusson begins as follows: "*Principal Provisions of the Acts and Amendments of* 1915. The most radical change made by this new legislation consists of putting the burden of establishing paternity and fixing the obligation of maintenance upon the State instead of upon the mother as under the Act of 1892. The mother of an illegitimate child is required by law to report the facts to the local authorities, and the court will then summon the alleged father to answer the charges.

For the first time an attempt is made to establish paternity as a biological fact, which, when established, carries with it all the obligations of legal paternity; failing in this, and merely establishing the fair presumption of paternity, the law puts upon the alleged father the obligation of maintenance or economic support of the mother and the child.

Further changes consist in (1) requiring the economic support to accord with the means of the better situated of the parents and not with their average means; (2) extending maintenance until the child has completed sixteen years of age instead of fifteen, and in some cases even beyond that period;

(3) equalizing the burden of contribution by requiring contributions from the mother if circumstances of wealth justify that; (4) requiring the contribution of benefits to the mother for three months after confinement and also during confinement; (5) payment of special nursing expenses for nine months after birth if the child is with the mother. The law fixes certain minimum and maximum amounts for these contributions to prevent abuses in local administration; and (6) forced collection of contributions on the initiative of the State and not that of the mother as formerly.

The property relations of husband and wife are changed to prevent any child which may be born out of wedlock from inheriting the property of either spouse which has been brought into the marriage by the other. A change similar in intent is made in the divorce law by which the innocent party may demand the division of the community property in such a manner that the illegitimate child of the other shall not inherit the property. Grounds for divorce are also enlarged to include the birth out of wedlock of a child whose paternity can be definitely established by law, but not if merely the presumption of paternity can be established, which later carries with it the obligation of maintenance only.

The law on the rights of parents and children, July 6, 1892, is merely changed to conform to the changes made by the illegitimacy law in the corresponding rights of legitimate children. The amendment makes no change in the legal status of legitimate children.

The Act on the care and maintenance of children, which applies both to legitimate and illegitimate

children, provides for State care and supervision for destitute mothers and children whose fathers neglect to make the contributions for their maintenance. It is based on the assumption that there will be mothers who will get no contributions because the father has absconded or because he has no property. Such State contributions do not carry with them the stigma and loss of certain rights of citizenship attaching to poor relief as there is no fault on the part of the mother or the child. These contributions, commonly termed maternity benefits, are payable by the local authorities from local taxation.

The Act of April 29, 1905, closely connected with the law on the care of the children, makes provision for public supervision of foster children placed out in private homes or institutions."

Someone has said that within reasonable limits of public health administration a community may purchase its own public health and add to its own economic stability in that way. The foregoing laws in Norway may be regarded in a certain sense as the purchase by the community of its own moral health and as an addition to its moral status. Certainly the day has passed for any other view except that which provides for the illegitimate child as the one innocent party. Likewise the time has come and gone when the responsibility for the said child both in the act of conception and the process of nurture and education shall not be visited in equal terms upon both parents.

The time is now here—here in time if unhappily not yet here geographically—when the relations, responsibilities and obligations must be shared equally by both parties to the marriage contract and neither party may be allowed to evade them be those

relations biologic, physiologic, sexual, social or of any other nature whatsoever. Equality, share and share alike, is the only safe rule. It has, or it should have, no exceptions.

Society is waking up to a new doctrine—that the sexual morality of the community is a general and integral whole, and that this morality, and through it Society at large, loses as much when the essential modesty of the male is violated by a woman as when the similar instinct of modesty in the female is abused by a man.

Seduction of the male quite commonly and even rape of the male much less commonly, are integral facts in our moral existence which must soon receive legal recognition and provision.

As an example is a patient of the author who had led a life of uncontrolled sexual excesses because between his 13th and 14th year he had literally been raped by a servant girl in his own home. Under the laws of the State of New York at that time (about twenty years ago), and unless recently altered even at present, no *adequate* punishment could be given that woman. Small wonder that with one of the most powerful of human instincts aroused long before his self-control and judgment were developed, this boy went from bad to worse until he became a real sexual rounder.

Each State of the United States and the District of Columbia, of course, fixes the age at which a woman may consent and will be responsible to the law for her own sexual debauchery (as a question of moral obligation but not of legal liability for punishment). It is a lamentable fact that the State laws vary as widely as between the 12th and 21st year :—12th

year, one; 14th year, three; 15th year, two; 16th year, twenty-one; 18th year, twenty; 21st year, two States each.

In each State there are two kinds of rape—forcible and statutory. In forcible rape, there is no age limit and a man is guilty for forcible rape against a woman regardless of age or her previous condition of chastity. The statutory rape laws hold that the man who has sexual intercourse with a female not his wife under the so-called age of consent is guilty of rape, regardless of whether or not the female consents to the act. In other words, if the age of consent is fixed at the age of eighteen years, the law has in effect stated that a woman under eighteen years is incapable of giving her consent to any act of intercourse and therefore the male who has sexual relations with her is guilty of rape even though the woman may have been the aggressor, and may have not only directly given her consent, but also actively induced the male to have intercourse with her.

These age of consent laws, however, make the female only morally responsible, but never legally liable, except in those few States where the age of consent has been made applicable to both sexes. These are the States of Washington, Colorado, Florida, Nebraska and North Carolina. In these States an older woman is liable for punishment as in rape for her acts of sexual intercourse with a boy under the age of consent. There is, however, no liability on the part of either sex under the laws of these five States if the boy and girl are of approximately the same age.

Sociological studies of prostitutes during the war show quite clearly that the period of truancy and

incorrigibility terminate at about the 18th or 19th year, when criminally hardened public prostitution begins and reaches its final stages about the 30th year. The most recent and reliable statistics show that in this country truancy and waywardness begin about the 14th or 15th year, the first sex offence at the 15th year and prostitution at the 18th and certainly at the 19th year. The next period is about ten years, from about the 19th to about the 30th. In this country toward the end of this decade many prostitutes disappear either by death, chiefly by alcoholism, narcotism, and very rarely indeed from sexualism, or are married and seemingly make most excellent wives. It is comparatively rare in this country to see women habitually practising prostitution at forty or fifty years of age. In Europe, on the other hand, it is not uncommon in the examination clinics to see a very large number of old women still in the business. The advantages of economic conditions in favour of this country bring about this distinction.

To my mind, as a physician, these statistics mean that the appearance of sexual maturity in many delinquent girls temporarily deranges their sense and judgment until they know instinctively and fully what the function means and thereafter decide their course in morals. Granting that the average girl begins to menstruate at her fourteenth year and also granting her further grace of from two to four years during which to stabilize her intentions and conceptions as to morality, the 16th year is the earliest and the 18th year is the latest year at which responsibility should be hers coequal with the man's. Again we have the simple proposition that such moral

responsibilities must be equal between the sexes. Nevertheless, our State laws should be uniform by adopting the age of eighteen as the proper age of consent because it grants to the woman two years of grace longer than she physiologically needs for her own well-being.

A Wayward Minor Law, such as that which is contained in Chapter 389 of the New York Laws of 1925, fixes a responsibility in both boys and girls under the age of twenty-one for sex delinquency.

Along the same argument is the recognition of the previous reputation of the woman. Three States of the North and six of the South specify that the girl must be chaste or of good reputation. Such chastity should be taken as evidence of her previous responsibility and self-protection and thus add to the culpability of the man. Conversely a girl of immoral reputation immediately shares the culpability of the man and should have less standing in court. The laws in all these States provide more or less distinctly that previous immorality on the part of the girl serves as a defence on the part of the man or a mitigation of sentence for the man. There is in such provisions a very large sphere of common justice for problems of this kind.

In point is one of my own experiences. A girl of twelve years taught three boys, all younger than herself, how to have intercourse with her and infected all of them with venereal disease. An appalling situation, surely. If one of these males had been an adult he would be guilty of statutory rape, although the girl did give consent or even the invitation—because she is under the age of consent. If at or after the age of consent, the girl should not

have good standing in court because bad reputation and infectious disease are real grounds for mitigation of sentence—provided we are to take a purely civilized and broad viewpoint in these matters. At the age of twelve this child had had and continued to have all the carnal knowledge of a woman of twenty. Under the Wayward Minor Law, as noted, all four children would be, and should be, liable—again provided that Society wishes to prevent all possible phases of the difficulty.

For quite a long time the State of Washington was the only one that had a special law setting the age of consent for the boy also. This law of the State of Washington is so adequate and consistent that it is worthy of quotation and brief discussion.

The State of Washington has enacted "An Act Relating to the Carnal Knowledge and Abuse of Children, Prescribing Penalties Therefor, and Amending Section 2436 of Remington and Ballinger's Annotated Codes and Statutes of Washington. 'Be it enacted by the Legislature of the State of Washington—Section 1. That Section 2436 of Rem. and Bal. Code be amended to read as follows: "Every male person who shall carnally know and abuse any female child under the age of eighteen years, not his wife, and every female person who shall have sexual intercourse with any male child under the age of eighteen years, not her husband, shall be punished as follows: (1) When such child is under the age of ten years, by imprisonment in the State penitentiary for life. (2) When such child is ten and under fifteen years of age, by imprisonment in the State penitentiary for not less than five years. (3) When such child is fifteen and under eighteen years of age

. . . by imprisonment in the State penitentiary for not more than ten (10) years, or by imprisonment in the county jail for not more than one year." ' "
Similar bills have been introduced in two or three other States. This, of course, is a new departure, and is directed against the practice of prostitutes carrying on relations with boys under the age of eighteen years. One remarkable feature of the Washington law is that the penalty is exactly the same in punishment for offenders of either sex.

The Washington law is seemingly the simplest, clearest and most far-reaching, because of its identification of crime in, and meting out the same punishment to, male and female. This is the only civilized attitude. It places the morality of the community on the chastity of our youth of *both* sexes, and does not elevate the female child on a pedestal of foolish poetic consecration. No doubt the girl's chastity should be protected. It is encouraging to note that other States in the United States have adopted somewhat similar laws: Montana, 1907; Colorado, 1912; Florida, 1921; Nebraska, 1921; Kentucky, 1922.

In New York State there are several laws bearing on the proposition of carnal knowledge and abuse of children. Section 2010 of the Penal Law defines the rape of females as of first and second degree. The second degree is sexual intercourse by consent with a female, who is under the age of eighteen years and not the wife of the man. There is no provision of the law in New York State penalizing a female for having intercourse with a male under the age of eighteen not her husband. Thus New York State is, in comparison with the State of Washington, semi-

civilized; for a woman in New York State who violates the chastity of an immature boy (provided he is sixteen or over), and perhaps infects him with venereal disease in the bargain, goes scot free legally.

It is true that Section 483 of the Penal Law of New York prescribes a penalty for any person who intentionally causes or permits the morals of male or female children under the age of sixteen years to be endangered. But the penalties of this Section are utterly inadequate when compared with the penalties of the law of the State of Washington. Comparable with the above provision are violations of Section 690 of the Penal Laws of New York for crimes against nature, and Section 1110 for the Crime of Incest. Nevertheless, the statement holds: the State of Washington sets a moral standard which no other State has ever equalled.

The American Social Hygiene Association has revised to 1925 its Social Hygiene Legislation Manual from which the following review is taken as indicating that the tide of opinion in the community is turning in the direction shown in this book. Social hygiene organizations active in the problem of Social Hygiene are exemplified by the following partial list: United States Interdepartmental Social Hygiene Board, United States Public Health Service, American Social Hygiene Association, State Boards of Health, League of Women Voters and Women's Christian Union. In all cities Social and Charitable Agencies are profoundly interested in the familial problem of venereal disease. Improvements in the medical methods for combating venereal disease and protective social measures are constantly

being attempted. Studies in the economic or commercial loss by venereal disease are gathered from the United States Army and Navy and Public Health Service and large corporations.

New legislation, largely of the wholesome and constructive type, is rapidly increasing, for example: laws on the repression of prostitution, on fornication, on adultery, on injunction and abatement, on control of venereal disease, on the establishment of reformatories for women (by choice educational and not punitive), and on the examination and commitment of the feeble-minded and the like.

There is a tendency to bring all such legislation under a common standard of form and provisions. Thus, perhaps, during the next generation, we shall have practically uniform Federal and State laws governing these matters. Such an arrangement is just as important in this field of social endeavour as divorce whose laws should also be uniform and probably will be so during the next generation.

The Law Division of the American Social Hygiene Association, by careful comparison of all important laws on these subjects, has produced a series of model laws which go far to point the way and to carry along the road of adequate and uniform provisions.

In some States a certificate of freedom from venereal disease is required only from the male before marriage. It is proper and essential that the example of New York be soon followed in requiring oath as to freedom from venereal disease from both the male and the female before marriage. Minnesota, Washington and Wisconsin license and supervise public dance halls, exclude minors and prohibit immoral dances. Under the latter category should

be classed, and before very long probably will be classed, the wearing of immodest and immoral dresses by the women.

Repressive legislation still has perhaps undue prominence. It will be replaced in time by laws interested chiefly in education, training and supervision, rather than repression and punishment. In other words, laws that occupy the middle of the road and are reasonable will survive and will be enforceable, whereas laws which are narrow and arbitrary, for example in placing all the burden of the venereal disease problem on the male, will die of their own error and not be enforceable.

Exactly along these lines is the present status of the Mann Act from which the first hope was that it would forever abolish interstate traffic of women for immoral purposes. Its failure may be summed up by the following statements :

The Mann Act was passed by Congress many years ago to prevent the trafficking of women between States for sexual immorality. Few human beings will have any other opinion but that this traffic should be severely punished on every occasion. The application of the law, however, by the Supreme Court to cases in which a couple agree to travel together and be together for sexual purposes exactly in the line of common-law marriage, has borne the following fruit. It must never be forgotten that in all these instances the woman must give her free consent, otherwise the detail of travel would be impossible. In reality, not only does she give her consent but she maintains that consent by continuing the relation. Often indeed she gives the invitation for the whole plan. In other words, then, if all the circumstances existed in the

City of New York, taken as an example, not only with her consent but also by her invitation, no punishment whatever would be meted out to the man provided due secrecy and decorum were observed. If, however, with the same invitation and consent by the woman, the man paid five cents each for ferry charges to Jersey City, where the relations were had, he would be liable both to arrest and a prison sentence under the Mann Act no matter how great the secrecy or due the decorum. Stated differently, when is consent by the woman true consent? Obviously under this interpretation of the Mann Act, it is not when she travels fifty feet across a State line to carry out what she already was freely willing to do. Can any law be more hopelessly devoid of common sense and invite exactly what has happened to it? It is, in truth, a total failure except when applied to commercialized traffic in women and abuse of minor females. It is to be noted again that the law provides no penalty for either trafficking in boys for immoral purposes or for sexual abuse of minor boys. Once more our civilization is far below the right standard. It is certain that the Mann Act has been a terrible instrument for blackmail by women so inclined and in circumstances so placed.

Limitations of the Mann Act reside in the following interesting circumstances: The author learned of an ex-officer of the army taking belittling and degrading advantage of his uniform, who established across the river in New Jersey an apartment to which he took women for sexual purposes. All the evidence in very complete form was taken to one of the Assistant United States District Attorneys who passed on the

case as follows : On learning that all the women were several and even many years older than the age of consent, he stated that it was useless to bring the man to trial, because throughout the length and breadth of this land of ours, it has been found that juries will not convict any man under the Mann Act provided the woman is above the age of consent and provided the obvious circumstances show free will and accord if not, in fact, invitation by the woman. Men know perfectly well the freedom and laxity with which many women will accept any such plan without themselves being guilty of anything like prostitution. The whole condition is a normal parallel with common-law wifehood. Therefore, the jury-trials of the men in such cases result in nothing but loss of time and money to the Government ; consequently, again, further trials are not brought unless the woman has been abused, or unless she is a minor. It is to be hoped that by turning the limelight of common sense, as the author has endeavoured to do, upon a dark and difficult situation, some measure of plain justice will be delivered. Inasmuch as the morality of the community as a whole is offended by such conduct, the woman should also be punished, and the community should both think so and plainly say so. For sexual intercourse is a contact of two, and a contract of two, without distinction of obligation or responsibility. That principle cannot too often be repeated. Unless the juries of the land privately eliminated the patent injustice of the Mann Act accurately as an intolerable, grave miscarriage of justice—the law as it stands on the Statute books might be described a manifestation of the one-idea standard of morality in which the male is the unjust

sufferer or scapegoat, while the female escapes altogether.

The problem of divorce is also of grave importance. If marriage does not survive our social fabric will be torn to shreds and tatters. The whole subject is being carefully studied and reviewed and probably a far better method of meeting the unhappy marriage question will be ultimately reached.

A statement has been made by a judge in one of the active divorce courts to the effect that 90 per cent of all divorce may ultimately be traced to sexual differences and quarrels. It is probable that the remaining small number of 10 per cent rest on insanity and its various phases, criminality of all types, drunkenness and deliberate desertion. This 10 per cent should be arranged to include causes for State and Church to deny the right of marriage. If we accept this truth then *all* the causes of divorce in marriages properly permissible by Church and State are really based on sexual contentions.

A good lawyer always keeps his client out of court, that is to say, away from actual conflict. This principle is probably too much neglected in divorce cases. There appears to be a creditable and noteworthy effort on the part of judges to bring about such reunions by discussing all difficulties (including sexual matters) in the privacy of their chambers with couples at odds who may be brought together. In court, no lawyer can qualify as an expert in sexual problems, whereas nearly every physician is professionally so qualified, particularly if he has a large social-science viewpoint. If the majority of individuals—men and women—who are about to engage in divorce proceedings were sent to the office of

such physicians, first separately and then in each other's company, it is probable that no small number of them would be reconciled. From these few premises it follows that great advance will be made in dealing with many varieties of divorce action by compelling, or at least urging, both of the parties to seek medical advice and instruction.

VIII

The Church, otherwise religion in general, has, for centuries, been peculiar and in error in the more or less contradictory teaching that marriage is a sacred contract but that the expressions of sexuality within it are more or less sinful. No step forward can be greater than to take the directly opposite view that nothing in our lives is more sacred than properly balanced and fully respected sexual relations within wedlock.

It may be safely said if men and women do not love each other in this way, they do not love each other at all, or sufficiently to make the contract of marriage a safe one or, in a sense, valid.

I repeat that, as soon as one realizes the incontrovertible truth that sex or the prototypes of analogues of sex are actually universal, and occur without exception throughout nature—one sees the folly of imagining (as many do imagine) that sex and its functions in mankind are unmentionable. If we accept the doctrine of sin then, as our minds are constructed on the plan of opposites, the opposite of sin (namely, not-sin) must at once be conceived. In other words, *if* sexual reproduction is sinful there must be another method of reproduction which is *not* sinful. There is, as we have seen in our study of

biology, no such other and sinless method in existence for mankind, hence the sexual method cannot be sinful. If this were not true then we should be in the position of having no alternative than to sin every time parentage is invited. The belief and fear of such sin is a real one among not a few women as a physician sees them in practice, and it is one of the fundamentals of their contribution to the social evil of the world. One often sees a wife who, by her assumed artificial virtues in these matters, actually drives her husband away from her, sooner or later. Such a view as she holds cannot be called virtuous, although it is held by numerous women who call themselves virtuous.

Instead of attacking and altering, if not abolishing, monogamy, which is really the product of the entire effort of the human family toward a durable form of family relations, I feel that a substitute for such a revolution should be considered. This substitute would consist of a change in our laws of Church and State concerning marriage, and would provide that every marriage which is not fruitful within three years be regarded as a broken contract which may therefore be terminated (after due and full inquiry and judgment) at the request of either party.

Three arrangements may be the outcome of such regulations. If the marriage is childless by the free consent and choice of both partners, they may continue to live together by refusing to make application for the said cancellation of the contract. If the marriage is childless by the aberration of either party, woman or man, then the offended party has a free opportunity to have the contract annulled long

before the usual circumstances which now result in deliberate infidelity. Of course such a procedure must be surrounded by every possible safeguard. In the last analysis not only are the foregoing general facts true, but also is the demonstration present that the offending party has had three years in which to make good.

Such a system, of course, would not be without drawbacks; but it is an open question whether the present system has not greater drawbacks in putting so much of the blame on one partner for guilt arising from the foolishness of the other. The law, the Church and custom are not yet in full agreement on these points. At present the law is in advance of custom and both are in advance of the Church. Nevertheless, some time in the future, the customs of Society, the rules of the Church and the laws of the States will advance sufficiently to regard such women as unfaithful to their marriage vows. It remains for time and education to develop a logical and sensible viewpoint so that women may no longer enter the marriage relation convinced that they can contemptuously disregard the sexual interests of their husbands.

RÉSUMÉ

This volume has co-ordained, as far as possible, the interrelation between the shares or elements of humanity's misinformation regarding biology, physiology and sociology. A biological sketch has been made, its outlines have been filled in with physiology, and a sociological frame has been supplied in order to lend contrast and colour to the picture presented. No one portion of the work may stand by itself alone.

Arguments from biology alone, or from physiology alone, apply only the abstract principles of science to the human problem of the fraternity of human beings. Such knowledge avails only up to a certain point. That point may be likened to the hub of a wheel from which the spokes radiate towards the rim in which they terminate. But on the other hand, the hub must be as sound as the rim is circular. In fine, the entire wheel must be studied—hub, spokes and rim—if, whenever it fails to function properly, we are to be able to locate and to remove the difficulty. To do both of these things has been this book's purpose.

In analysing social development and social conditions of to-day one cannot with safety appeal indiscriminately to records of primitive social habits and use them as a standard of fine judgment. Such a tendency is the chief trouble with the ardent advocates of laxity in sexual relations. Immorality is a nightmare in the recorded history of man. Monogamy as a social product, and marriage as a personal contract based upon it, are fundamental to the most civilized society of to-day and require not destructive but constructive criticism. Analysis clearly shows that our laws and customs are relatively not at fault: it is those beings who are at fault who fail to live normally up to them. Thus it follows that monogamy and marriage are not defective as much as the men and women who do not first consider, then accept and finally conform to them. They—these men and women—become directly the devastators if not the destroyers of the best social products of the race; for marriage is a contract relation (both civilly and religiously con-

sidered), and breach of that contract, from any source and by any force, is the great danger in society.

That the selfish and unthinking woman offends by breach of the marriage contract is an axiom without which attempts to solve the problem of the social evil are doomed to failure. For breach of contract may not take the conventional form of, but it still is essentially, sexual infidelity. If sexual profligacy were the form of her error it would be readily assignable and demonstrable, and thus would it be equally easy of correction and removal. The offence is subtle, masked and as difficult to expose openly as to alter. It is her ignorance of the laws of nature as universally applied to sexual mysteries, and her flagrant disobedience to those laws which, perversely enough, she styles her virtue, but which in the end are real viciousness. Such ignorance and disobedience are her corruption and because of them she merits our condemnation.

A very thoughtful, public-spirited patient, deeply interested in all social problems, has said to me that he considers the selfish and perverse wife who breaks her marriage vows through sexual neglect of her husband, is more dangerous than the prostitute to the social order and morality of the community because she is so much more numerous and because she is so difficult to locate and touch. There is a great deal of food for thought in such a statement as this. It is undoubtedly true.

It has been stated that morality in the human family has failed to equal the advances in exact sciences such as chemistry, biology and astronomy.

To the degree in which this is true the essential cause is the difference between the field covered by

morality on the one hand and by the sciences on the other. Exact science is an impersonal thing and in a certain sense will make progress in direct proportion with the skill and diligence of the observer in matters scientific.

Morality on the other hand is a subjective and personal problem. It might be termed one method of expressing personality, since it rests entirely on the vigour and the faith with which human beings attempt to formulate and follow it.

The great problem of the social evil of the world is likewise a question touching the earnestness of the human beings in matters moral.

To the degree with which they gain knowledge of science, sociology and morality, and from that knowledge proceed to evolve a better morality than that which has been criticized in this volume, they will grow to regard mother nature with increased affection, and learn to view sexual matters—we might say *particularly* sexual matters—as sane and sacred.

THE END

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